TWENTY YEARS
Among the Twenty Year Olds

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AMONG THE TWENTY YEAR OLDS

A Story of Our Colleges of Today

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LEST WE FORGET: A student group of not long ago

TWENTY YEARS
Among The Twenty Year Olds

A Story of Our Colleges of Today

By JAMES ANDERSON HAWES

Illustrated

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E. P. DUTTON & CO., INC.

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FIRST EDITION

To

THE COLLEGE YOUTH OF TODAY

ABOUT THE SAME,

BUT A LITTLE MORE BROAD MINDED

THAN THEIR DADDIES AND

OTHER FOLK

OF TWENTY YEARS AGO.

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CHAPTER I

WHY AND WHO

"My Desire is that mine Enemy had written a Book."

Job XXI:35

Patient but wise old Job had perhaps known of King Solomon's complaint to one or more of his one thousand wives when he read to them from Ecclesiastes, "For of the making of Books there is no end, and much study is a weariness to the flesh."

However in some cases there may be a reason or excuse and I trust that such exists here. A great number of books and publications of all sorts have been written in late years on our American colleges and universities, but it will be found that they fall into three general classes. Educational matter written by Faculty members or other professional educators constitutes a literature read only by those concerned. Muckraking books and magazine articles are only a passing interest and are necessarily greatly exaggerated in order to attract public attention. The third class of books is of recent origin. They usually start off well and sometimes give good local color of a special college, but later in the book drift into a second rate and mushy love story, imposed on the actual life of the boys by the necessity of securing a general public sale. This little book does not attempt to cover in any regard the subject matter of the first class named, and at least tries to steer clear of the inherent weakness of most of the books or

articles included in the other two classes. It is simply the result of over twenty of the best years of my life, from soon after college up to middle age, devoted largely to the actual everyday life of the students in our American colleges and universities in all parts of the country.

However there are a few books on this general subject which should be mentioned as of special interest, and the ones the writer has chosen from many give some glimpses of student life and its relation to the history of the colleges. Clarence F. Birdseye in 1907 wrote a book entitled "Individual Training in Our Colleges" and the next year John Corbin wrote "Which College for the Boy," as the first real efforts to describe actually what was taking place in our colleges, rather than an essay on some educational aspect, or tendency among the rising generation of our land. Owen Johnson followed with "Stover at Yale," which with articles by him in magazines, created quite an uproar in the college world. Meade Minnigerode in "The Big Year," Stephen Vincent Benet in "The Beginning of Wisdom and Other Stories" relating to Yale, F. Scott Fitzgerald in "This Side of Paradise" for Princeton, and several writers of less celebrity for the Central universities, gave good and vivid accounts, in the first parts of their books, of life at those respective institutions, Clarkson Crane doing the same for California. Thomas Arkle Clark, dean of men at the University of Illinois later wrote several small books, such as "The Fraternity and the College," and "Discipline and the Derelict," together with a number of articles for fraternity and general publications—clever but giving only his own personal experiences with a large number of young men at his institution. However, in the last few years Percy Marks, with his "Plastic Age," and "Which Way Parnassus?" attracted more general attention and Shocked the Conscience of the older generation and many others on the subject of the social life of the students of today. We do not even stop with the life of the relatively mature college student, but have now started with high school boys and girls in the shocking, but on the whole generally likely, life of the younger crowd in "The Rampant

Age," by Robert S. Carr, a high school boy of seventeen. In addition there is the famous Upton Sinclair on our universities in "The Goose-Step," and the first part of his wonderfully descriptive book on life in Southern California, "Oil." In my opinion the nearest approach to a real summary of contemporary undergraduate life is the newest book, "The Campus" by Robert Cooley Angel of Michigan, which has the advantage of being written by a younger man recently out of college, who belonged to one of the leading fraternities and took an active part in the real life of the boys when in college. However even this book, in being written by a faculty member of a few years, almost of necessity shows a viewpoint not that of the average student, and stresses throughout the one idea of lack of culture and the value of a real education, overlooking the summary of President Wilson's famous address on this subject when he said:

> 'Learning' is not involved. No one has ever dreamed of imparting learning to undergraduates. It cannot be done in four years. To become a man of learning is the enterprise of a lifetime. The issue does not rise to that high ground.

However, nearly all these books have been written for some definite purpose or relate to the life and customs of some particular institution. Therefore there may be a reason for another book, whose object will be to try to give a brief outline of the actual life of the students in the leading colleges and universities in all parts of the country; the result of a non-professional outsider's twenty years among them.

A book on mathematics is an authority because of its contents, but the worth of writing on any social topic depends primarily upon the actual experience of the writer. When I read a book or article on our colleges, I want to know whether the writer has had any real experience on the subject, and if on the social side of the student life, whether he actually lives among them and knows what they are doing, or whether as a member of the faculty or a parent of some student he is writing from a superior

position far from their real life. Therefore I must give some account of myself, and why I claim to have such actual knowledge and experience in my subject—an experience broader than that of middle-aged professional college faculty members, viewed in a somewhat hostile or critical light by the students, or professional reformers and politicians who have perhaps never even attended college.

I was born in New York City and have always had a residence there, although I have spent perhaps the greater part of my time away from home traveling about this country and abroad. I was brought up in the "straightest sect of the Pharisees" socially, morally and educationally. I attended one of the two or three most exclusive preparatory schools of New England and graduated from Yale University. I was over twenty-eight years of age before I ever went a foot beyond Buffalo on the west, or Washington on the south, and now believe I never then intended to venture into the strange sections of our land lying indefinitely beyond those two outposts of civilization, although I had been abroad six times before then. I knew of Harvard, Yale and Princeton as Universities and Williams, Amherst and one or two other New England Colleges as the only places where one should "go." However, all this became changed when I later was, largely by accident, elected as the first General Fraternity Secretary of Delta Kappa Epsilon. I have held that position now for twenty years. D K E, as it is generally known, is one of the old, wealthy and leading fraternities and is represented with chapters in forty-five of what are perhaps our most prominent larger universities and picked smaller colleges in nearly every part of the United States and Canada. Soon after my election to this office, the death of my mother left me without any near relations. Since I was unmarried, I was free to follow this new profession or avocation of Fraternity officer, and became so deeply interested that I later gave up entirely my profession of the practice of law, and I have devoted most of my time in recent years to this work—at the home office in New York and the greater part in visiting the colleges. As fortune

happened to bestow the privilege of a modest but secure income, I have been able to act and think, independently of the necessity of earning my daily bread or of "kow-towing" to college faculties, fraternity councils and other officers or timid family and friends. I was one of the founders of the Interfraternity Conference, and for several years was on its Executive Committee. As one who has been elected by the boys themselves to certainly more students' societies of all kinds and sorts than any one else in the country, I have avoided the narrowing influences which beset most fraternity officers in associating only with their own crowds when visiting colleges. Aside from these officers the only classes who visit around among the different colleges are faculty members—who I can assure my readers are never received on a footing of actual personal intimacy by the students themselves—traveling Y. M. C. A. representatives and others conducting some crusade or "Uplift Movement," who, it is needless to say can only look at things from their own view-point and are seldom given even an inlook on the real life of ninety per cent of the student body. For the above reasons I have been asked several times to write articles or a book on this subject, and not long ago received the compliment of being requested by a great Foundation to write such a book or reports for them on this subject, which they stated, was perhaps the most important question among the rising generation of our land, and they referred to me as the one who perhaps knew more of the actual facts than any other man in the country. However this may be, I am writing partly for my own pleasure, and in the hopes that it may throw some light on what is really a great subject of interest to all at the present time, and of importance to the future of our country. I can only ask my readers to remember that this is my first book, and it is written not as a literary production, but as a necessarily brief statement on the various aspects of the comprehensive life of the nearly one million men and women now enrolled in our American colleges and universities.

Lastly, on the personal side, I revert to the quotation at the head of this chapter, and realize full well that, although written

in an extremely modified form as to many facts, I will probably arrange to take a steamer for abroad the day before the book is published. I fear that I may lose some of my best friends for references to their own colleges, since all see plainly the weak points of all the other colleges except their own, but are never quite willing to admit that their Alma Mater is not about as perfect an institution as was ever made by the combined efforts of God and Man.

CHAPTER II

HOW OUR COLLEGES ARRIVED

"Jock, when ye hae naething else to do
Ye may be a-sticking in a tree:
It will be growing, Jock, when
Ye're a-sleeping."

Walter Scott

So our colleges and great universities grew, without any real plan of foundation, without any definite system in the interval and are still growing by leaps and bounds, to what end no one, faculty-member or outsider, knows.

It may not be generally realized that our early colleges were not intended by their founders to be universities on the basis or scale of Oxford and Cambridge in England or of the great centers of learning on the Continent. Only relatively few of the earlier founders were graduates of these universities, but nearly all of the leaders were products of the great public schools of England, like Harrow, Eton, and Rugby. I hope it is unnecessary to remind any readers of this book that the words public school in England mean the opposite of what they do in our country, where these wonderful institutions are followed distantly in structure by our leading preparatory schools, and the term public school relates to the general system of State education for any and all. John Harvard, Elihu Yale and most of the men associated with our early schools came from these public schools of England; and when first founded, our colleges were always spoken of as schools. When using the term college as of those days, we must recollect that was the term then applied to Eton, Harrow, Rugby and the others, as is the case in Canada even to-

day. Harvard was the first college or school in America and was founded in 1636 by a vote of the "General Court of the Colony of Massachusetts Bay," which agreed "to give four hundred pounds toward a School or College," for the purpose of educating a selected few for the Church from their earliest days, "dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust."

The next educational institution founded was the Collegiate School of the Dutch Church in New York, which, unlike most of the other early schools has remained a secondary or preparatory school to the present time and is the oldest of these in the country. The third institution was located in Virginia, and although the plan to establish such a school was considered earlier, William and Mary was not chartered until 1693, when it was organized by the Church as was the case of the two preceding institutions and of practically all seats of learning established during the first century of our college history. The single early exception was the University of Virginia organized by Thomas Jefferson. Following the example of Harvard, the Charter of William and Mary founded a school for young boys with a similar object, "that the Church of Virginia may be furnished with a seminary of Ministers of the Gospel, and that the youth may be properly educated in good manners, and that the Christian faith may be propagated among the western Indians to the glory of Almighty God." In 1695 St. John's College at Annapolis, Maryland, was founded; it has continued since that time, but for several reasons has always remained small and of relatively little importance among our colleges.

Sixty-five years after Harvard, Yale was founded largely to supply a local demand for the early training of ministers and because Harvard even then began to be looked on as rather too liberal in theology for the good old Puritan Fathers. Yale was also known as the "Collegiate Schoole" first located at Saybrooke and in 1717 removed to New Haven. Therefore the first five institutions of learning on this Continent were founded as schools

to train young boys of a select class, as leaders in Church and State. Please note that the founding of all our early colleges was to provide the advantage of training selected leaders, and never apparently for the purpose of offering free higher education to any and all who might wish to learn something of almost anything. They certainly had no purpose of helping all-comers to get jobs or secure wealth for themselves.

The principal object of the founding of these early colleges was frankly theological and for many years a majority, or at least a very large proportion, of those who graduated entered the ministry. When the average person of today speaks in light terms of any sort of compulsory religion in our colleges, the fact must be remembered that our entire educational system from top to bottom was instituted and for many years carried on directly by the Church in every one of our colonies. Not only was this the case in New England, but Princeton, founded next, was a product of the interests of the Presbyterian Church.

The next founded was Pennsylvania, which, in general, followed the only models already in existence with an "Academy and Charitable Schoole" in 1750, when Benjamin Franklin interested the cultured Quakers in a center of learning for their city and section. Some distinction arises here in that Pennsylvania was the first with any definite idea of charity in helping the poorer classes, as is shown by its charter "for the erecting and maintaining an Academy within our said city, as well as to instruct the youth for reward, as poor children whose indigent and helpless circumstances demand the charity of the opulent part of humankind." The next in order was King's College in New York, changed at the time of the Revolution to Columbia. This institution was founded largely by the Episcopal Church and supported by Trinity, perhaps the richest private church corporation in the world. It was essentially aristocratic in its organization and a school for the better class of New Yorkers, especially of the Episcopal Church, as the charter reads

> The chief Thing that is aimed at in this College is, to teach and engage the Children to know God in Jesus Christ, and to live and serve Him in all Sobriety, Goodliness and Righteousness of life, with a perfect heart and a willing Mind.

Rutgers followed on a foundation by the Dutch Church and all the smaller New England, central and southern Atlantic states followed in the same footsteps and founded colleges on the same models of the English public schools, for the sole benefit of the upper classes and for the training of selected leaders.

In all these schools the pupils were considered and treated as children. They were flogged, fagged, obliged to live together in dormitories and eat together in Commons, never let out of bounds, their morals and personal characteristics followed closely by the teachers who lived with them; in a word they were treated as younger children are in a small boarding school, and as some well meaning faculty and discipline officers of some of our universities would have them treated again today.

Freshmen entered Harvard in many cases at the age of thirteen or fourteen years; and at Yale also we have many records of boys graduating when they were seventeen, the age when today an unusually bright lad enters college. There were only a handful of these little boys living in one or two small houses, over whom the faculty had absolute and exclusive jurisdiction, acting under rules and regulations which almost rival the rules now being promulgated by many deans and officers, chiefly those of our central and western State Universites. We might be interested to read some of these rules and regulations as found in the early laws of Yale and Harvard, drawn up by the faculty and enforced by them, as follows:

The Ancient Customs of Harvard College
Anno 1734-5

> 1. No Freshman shall ware his hat in the College yard except it rains, snows, or hails, or he be on horse back or haith both hands full.

2. No Freshman shall ware his hat in his Seniors Chamber, or in his own if his Senior be there.

3. No Freshman shall go by his Senior, without taking his hat off if it be on.

4. No Freshman shall intrude into his Seniors company.

5. No Freshman shall laugh in his Seniors face.

6. No Freshman shall talk saucily to his Senior, or speak to him with his hat on.

7. No Freshman shall ask his Senior an impertinent question.

8. Freshmen are to take notice that a Senior Sophister can take a Freshman from a Sophomore, a Middle Batcelour from a Junior Sophister, a Master from a Senior Sophister, and a Fellow from a Master.

9. Freshmen are to find the rest of the Scholars with bats, balls, and foot balls.

10. Freshmen must pay three shillings a piece to the Butler to have there names set up in the Buttery.

11. No Freshman shall loiter by the (way) when he is sent of an errand, but shall make hast and give a direct answer when he is asked who he is going (for). No Freshman shall use lying or equivocation to escape going of an errand.

12. No Freshman shall tell who (he) is going (for) except he be asked, nor for what except he be asked by a Fellow.

13. No Freshman shall go away when he haith been sent of an errand before he be dismissed, which may be understood by saying, it is well, I thank you, you may go, or the like.

14. When a Freshman knocks at his Seniors door he shall tell (his) name if asked who.

15. When anybody knocks at a Freshmans door, he shall not aske who is there, but shall immediately open the door.

16. No Freshman shall lean at prayrs but shall stand upright.

17. No Freshman shall call his classmate by the name of Freshman.

18. No Freshman shall call up or down to or from his Seniors chamber or his own.

19. No Freshman shall call or throw anything across the College yard.

20. No Freshman shall mingo against the College wall, nor go into the Fellows cus john.

21. Freshmen may ware there hats at dinner and supper, except when they go to receive there Commons of Bread and beer.

22. Freshmen are so to carry themselves to there Seniors in all respects so as to be in no wise saucy to them, and who soever of the Freshmen shall brake any of these customs shall be severely punished.

Similar laws were enforced in Yale and most of the other early colleges. When Freshmen today have to wear a small cap or carry out a few light rules showing they have just entered the college circle, complain bitterly of their treatment and are strongly supported by college officers, they should read these old laws at our early colleges and be grateful for the present real and highly genteel reception they receive when entering college. In the large universities there is hardly a relic or vestige left of the severe training and English public school fagging of our early colleges.

There were also some customs more severe than those of authorized laws, which were likewise handed down from the English public school system of fagging. As stated in Thwing's *A History of Higher Education in America:*

> The newcomer was depreciated. The depreciation was a transfer of a similar custom from the English Colleges. 'Salting' and 'tucking' were popular methods of initiation into the academic body. In the process of salting, the Freshmen of the older Cambridge were summoned to the hall to make the acquaintance of their seniors. Each was called upon for a sentiment. Those, bold of heart and quick of wit, able to delight the company, were rewarded for their pains by drinks of liquor. But the dull, the slow, the bashful, unable to respond, were given a drink of salt and water, which they were compelled to swallow. Tucking seems to have been a bit less merciful. It consisted in the Senior making an in-

cision with his fingernail in the lip of the Freshman, or in making a cut from the chin to the lip.

These seem to us to be severe rules and brutal customs which we would hardly expect from the first descendents of the Pilgrim Fathers and religious-minded Puritans. However, let us remember that the narrow courses of study and severe discipline imposed on these boys in the early days of our country produced men who laid the foundations of this great land and whose spirit still rules the Continent from Hudson Bay to the Gulf of Mexico. Who can say that the products of the outwardly more refined and less boisterous college generations of recent years, brought up in the lap of luxury, in many cases, and trained, in the public schools at least, almost entirely by the softer rule of women teachers, are much further away from the "call of the wild" and instincts of youth than were the boys of the schools of early New England.

Thus our colleges and universities began, and from such small seeds has grown and developed the vast system of our American colleges and universities, how and in what direction going no one, and perhaps least of all the faculties and officials, can today even venture more than to theorize.

CHAPTER III

THE MACHINERY OR HOW THEY WORK IT

"But Thousands Die Without This Or That,
Die,—And Endow a College Or a Cat."
Pope "Moral Essays"

The poverty of our early colleges and the simplicity of their organization is in striking contrast to the tremendous wealth, financial power and over-organized machinery of many of our colleges and all of our universities of today. For many years the endowment and income of Harvard and Yale would hardly pay the salary of the force in charge of the grounds at any one of our colleges today. The bequest of John Harvard to the college named after him was some four hundred pounds and his library, while Yale began its future great work with a mere pittance from some churchmen and the library of Elihu Yale. The students often paid their tuition in kind, as one finds in the accounts at Harvard where they were credited with rye, malt, hog, veal, hens, eggs, and in one instance with a "small cow." It also seems that they received for the help of the Buttery the important elements of rum and cider. There is also an entry that on one occasion a student's tuition was paid by a pig, against which is noted the sad item that the pig soon after died. Some Yale friends, in trying to be funny, were said to have remarked that not even a pig could live at Harvard, but this cause for the demise of the pig and loss of an important item of tuition to Harvard is not vouched for. The foundations of the other early colleges were all very small in value even for those days.

For many years the salaries of the teachers and general college expenses were small indeed. At the opening of the Civil War,

Yale, then the largest college in the country, had a total income which would hardly support half a dozen professors of today. The president and faculty served for a trifling sum, in some cases giving their services free as a matter of devotion, or for the cause of true religion, and the budgets were pruned down to the smallest figures. The saying of Mark Hopkins that "an earnest student sitting with him on the end of a log was the best basis for a college," seems far away from the miles of marble halls considered necessary for our great institutions of today. Indeed the great increase of wealth and tremendous endowments now being gathered by our universities is of very recent growth. Considerable wealth was gathered into the coffers of our great endowed universities and large grants made by the legislatures to the Western institutions, prior to the World War. However it is only since that time that the figures have reached the dizzy height we are now accustomed to when speaking of the wealth and expense of our American institutions, many of which could each easily buy out any one or all of the great and old universities of Europe or most of the separate colleges of Oxford or Cambridge.

Recently the Carnegie Foundation published a summary of the Endowment Funds lately raised by different colleges, and made the suggestion that such a tremendous concentration of wealth in the hands of those controlling institutions of learning and our great organized Charities and Churches, might in the future bring about such a condition as existed in England years ago, when the monasteries, churches and institutions similar in those days to our colleges, owned such a large part of the land and wealth of England as to become the greatest national menace. In fact this is the history of every civilized country. Beginning in a modest way and with an altruistic purpose, educational, religious and charitable organizations have gradually drawn to themselves vast wealth and become a menace to the land. This needs no argument and is simply a matter of reference to the history of any old country and many new lands, where the Church has been allowed to secure this control of money and power. I am certainly not a follower of Upton Sinclair, but anyone interested

in what is really a great source of danger to our land should look over his book entitled "The Goose-Step," which presents a rather startling array of facts which cannot be denied in relation to absolute control of education in this country by a relatively few men of great wealth and power. Of course it is natural for any college to turn to the prominent and wealthy alumni for support, but the figures presented in this book are unquestioned, although the sinister purpose on the part of these best citizens to use the unlimited wealth and investments of our institutions is certainly in no way proved.

We all desire that our smaller colleges and great universities should have a proper endowment, and that those who devote their lives to teaching should receive a fair living wage. However, the need of every college to have instructors of every kind and sort on every conceivable subject, simply because another college has thought of a new branch, is hardly necessary. Every recent drive of any one college has always been largely based, intentionally or not, on the fact that some other college and near-by rival has attained some large new funds, which must be duplicated in order to keep the first college on a level with or to surpass its rival. The head of one of the great concerns which are organized to raise funds and conduct "drives" solely for colleges, churches and charities, recently told me that the first essential on which to base a drive was that the college must create a deficit in running expenses, the larger the better. It always irritates a college business officer to call his attention to one certain fact, which is denied in a general way but which I have never heard disproved. All businesses, even the churches, prepare a budget for the coming year and at least try to keep within it. Every college knows to a degree impossible to any business concern exactly what will be its income from its endowments, and tuition received from the number of students they are certain of. Having established this budget in their minds, they then engage new professors and incur other expenses with the certainty, and apparent purpose, of creating a deficit. They do this because they know they can call on their Alumni Funds, legacies and many other sources on which

they can always depend to meet this intended deficit. Having boosted the expenses to that figure above the deficit line, the same thing goes on the next year, and the next. I do not know just how those in charge of the business of our educational institutions justify these annual pre-arranged deficits, except in the words of a president of one of our great universities at a dinner some years ago: "A college or university which stops begging and simply relies on its certain income is a dead college or university." Perhaps this is so, and that the old adage, "The end justifies the means" entitles those in charge of college or charitable affairs to transact business in some ways on a basis which a Wall Street broker or ordinary business man could not view with satisfaction to his own standing and repute.

Of Endowment Funds just raised we may mention a few like the twenty-five millions of Harvard, the twenty millions of Yale, the fifty millions of Pennsylvania and now the seventy-five millions being raised for New York University. Even these vast sums do not represent the total amounts being gathered in from all parts of the country for these once struggling little colleges. Before or after a drive is started for general university funds, we nearly always have a special drive for the Law School, the Medical School or some other separate division. We also find the Committee on Special Gifts, composed of the richest and most prominent alumni, working quietly with the alumni of that institution, or even outsiders for some special large donation or bequest to be announced at another time. The regular Alumni Funds and Class Donations are always maintained at full tide during these drives, and in a word the most skilful manipulation of the cleverest financial minds of the country are directed through professional Charity Drive concerns to gather in every dollar from every town, village or hamlet on this Continent and abroad.

The total amount of the wealth of our universities and colleges today is unknown, for while most of them issue an Annual Treasurer's Report, only cash, bonds and stock investments are usually included and no figures given on the great value of the real estate and huge buildings owned or income received from

the alumni, state legislatures or other sources equivalent to further vast endowments. It makes one's head swim to read these figures, and I do not attempt to repeat them as they are constantly changing and one is liable to exaggerate as do all true Americans. Considering the stupendous wealth represented today by our colleges and universities, even the most enthusiastic alumni must sometimes wonder whether we get as much in proportion in return, as compared with the modest equipment and relatively small endowments of the English and European universities. Also whether the great array of business names on the Boards of Trustees of our institutions of higher learning prove that this large proportion of our country's wealth and power should be held more or less in the dead hand of these great institutions. On this subject alone a book can be written, filled with statistics showing figures which would startle the average citizen, but anyone interested can at least get a glimpse of this by referring to the Treasurer's report of his own college and then consider that there are about five hundred colleges and universities in this land. This is not intended to encourage the "muckrakers," as on their part they would probably carry the figures too far. All the above is with due deference to the fine men who are giving their time to raising these endowments and to the business interests of their Alma Maters. However, is it always necessary to have so many teachers in every college added constantly for subjects of little general interest, and could not some of these new funds be used to increase the salaries of the others, rather than constantly to engage additional teachers at the same low salaries claimed to be given to the present holders?

Not only in wealth and power have these early, poor and struggling schools shown a growth perhaps greater in proportion than any aspect of our national progress, but the attendance has equally increased to a point where all those interested in higher education are absolutely nonplussed. This tremendous increase has likewise taken place in the last twenty years. As heretofore pointed out, the early colleges were essentially for the so-called "better people" and places to train and select the leaders in Church

and State. Today almost everyone goes to college who cares to. A normal boy or girl in average health and under ordinary circumstances can pass from the high school to the university for at least a year or two. The entire concept of the great majority of our institutions of higher learning has become democratic, in the sense that the reason for the founding of Cornell has become the adopted rule for all the institutions, except a few of the small ones which still cherish the old ideas of training leaders, and of culture. Little or no tuition is charged at the State institutions, which gather together the great majority of our students. They are generally located in small towns where living expenses are low, and in some places the rather Socialistic trend extends to offering them books and food below cost. Scholarships and all sorts of assistance are given to almost anyone who wishes to do the slightest bit of extra work. The son of the butcher, baker and candlestick-maker can attend a university for at least sufficient time to allow him to mix in the social life and gain a smattering of any number of subjects. The result is that today we probably have nearly one million persons attending our institutions of so-called higher learning, certainly if we include the Summer Sessions, the Extension Courses and all the other schemes adopted to pad the rolls. Of course there is a definite reason for this in all State institutions, not only because of the democratic argument which appeals to the average citizen, but because the appropriations for the salaries of the faculty and university expenses largely depend upon the number which they can prove to the Committee on Appropriations are attending the institution concerned. Not only is this because of the fond belief of all Americans that success and happiness are the inevitable result of what we call education, but the social element enters largely. Especially in the Western States is this true, where they have no women's colleges for the more studious and ambitious women. For all such, except for a very few of the wealthy families living in the large cities, the opportunity for at least a couple of years of social life, in place of the "Coming Out" to which the young ladies of the east and a few large centers consider themselves entitled, is of-

fered by the universities to the girls brought up in the country or small towns. Also the opportunity for marriage enters largely with them and their families; several high officers of State universities have stated that they consider this one of the best results of co-education and the mixing of all classes of young men and women at the time of life when mating is the chief thing in mind. Certainly our early founders, and the leaders of higher education in other countries, never intended the colleges and universities for a marriage market, although perhaps this is, after all, a truly democratic viewpoint for our relatively new land.

However, the idea that every person is absolutely and legally entitled to a free or cheap education to the limit in our higher institutions of learning, is a new theory and certainly changes the viewpoint of those interested. This idea that the taxpayer must give a good training and general education to equip every one for the average business or trade, has resulted in some cases in an arrogant demand not justified by the facts. For instance the taxpayers of New York support the enormous City College and offer almost every course of higher training free to the entire population, provided only that the entrants have gone through high school. After spending millions on the buildings and upkeep for the benefit chiefly of the foreign population, it being said that at this institution ninety per cent are from Semitic and other classes largely from the lower east side, recently come to this country, and the students feel that no return of any sort can be expected by those who pay the bills. As an incident we may mention the accounts in the New York papers of the brief ceremony adopted at all our colleges and schools on the day, when a couple of minutes at noon once a year are devoted to the memory of our American boys who gave their lives in the Great War. It is reported that when the teacher of the largest class numbering several hundreds of these boys, asked them to rise and stand for just one minute in silent memory of those who gave their all for their country, he was horrified to see that only half a dozen arose, the others refusing this little mark of deference and many even began talking and acting in a disrespectful man-

ner. On inquiring of the class their reason for this public act of discourtesy, several of the leaders told him that they were entitled to every minute of his time and that they would refuse to give even one minute at the call of the President of the United States, the City Officials or anyone else to commemorate a war in which they did not believe and in memory of those for whom they had no special regard or respect. At this same institution the whole student body has been for the past couple of years in open rebellion against the very small amount of military training or similar exercises required of the two lower classes. While this may be an extreme case, it has become the general viewpoint that higher education is not a privilege to be worked for, but a right at the expense of others which everyone can demand and enforce, without regard as to whether there is any reason for such equipment and with an entire absence of any feeling of gratitude to anyone for the opportunity. This is certainly in contrast to the past, when some of our best men and their families worked hard and gave their best efforts for the chance of securing what was considered a privilege, and something for which some return could be fairly expected by those who rendered it possible, and by their Country.

Under these conditions it is almost folly for educators and others to talk of culture and the higher education for the great mass of our students, since we know perfectly well that no entire nation in the world to date consists of one hundred per cent cultured and educated people. Today the majority of our students are simply a cross-section of the entire population of a nation of over one hundred millions of all races. Of necessity culture and the higher things constitute an aristocracy of learning. Democracy is fine and we have adopted that theory for our higher education, but those responsible must likewise accept the result and admit that this democracy naturally abolishes the culture so much discussed by our educators. The old adage is still true: "You cannot have your cake and eat it."

In Great Britain we would find perhaps twenty thousand undergraduates, all told, taking their degrees at all the univer-

sities, and perhaps a smaller proportion in those centers of training and education such as Germany and France. The total number enrolled in our institutions is not only many times that of any country, and probably exceeding all those attending in all the other countries of the world, but it is several times greater in proportion to the population. Numbers, the mixture of races, and that want of traditional ideals inevitable in a new country bring their special difficulties with them, educational as well as social.

A couple of years ago the Registrar of Columbia University announced that his institution was the largest the world has ever known, with something like thirty-two thousand enrolled in all branches, including the Summer Sessions and Affiliated Schools. No sooner did this appear in the newspapers than the Registrar of the University of California, with the hustle and confidence of that progressive state, rushed telegraphic word through the Associated Press and all channels that this claim of Columbia was entirely unfounded, since the University of California had enrolled nearly forty-one thousand in all branches and courses. On investigating this matter I found that, while Columbia included their huge Summer Courses and I believe institutions like the Presbyterian Union Seminary and Art Courses held at the Metropolitan Museum, its younger sister on the Coast included the so-called "Short Courses" and Extension Courses by instructors from temporary quarters like automobiles or public halls, in the small towns and countryside giving brief lecture courses to the farmers. Of course all this work is of advantage in upbuilding a country, but we should not be misled by thinking of these enrollments reported as consisting of students taking regular college courses for training or educational purposes as known to past generations.

For a Fraternity officer this element of university enrollments has its amusing side. I recollect one State university where a group of boys had been petitioning for some years for a Chapter, and the applications read to the Graduate Council in New York

caused great astonishment and interest because of the fact that this university, relatively little known to them, had an enrollment of ten thousand students with not many fraternities there. On visiting the institution I was first surprised to find how few buildings they had, and a general equipment which seemed so totally inadequate for such a great number of students. However, working out their catalog, I found that the Summer Short Courses and other groups in the enrollment, which meant a short residence, if any, at the institution, cut down the enrollment by one third. Then deducting Graduate Schools, several located in distant cities, one half of the remainder being women, the result from the viewpoint of a men's social fraternity was a body of young men residing in the college and taking regular courses of some kind, which might entitle them to election to these college home groups, of little more than fifteen hundred apparently well provided for by the existing fraternities already there. Without intending any disrespect to Registrars, or other business officers who are honestly working on lines they understand in their business, we sometimes cannot help thinking of the shrewd saying that "Figures do not lie, but liars often figure."

The attendance at many larger colleges and universities is nearly as difficult to ascertain in its different aspects as is the amount of wealth of the institutions. One university will rank at the head if every possible name on the rolls is included, but way down the line if we only consider the actual undergraduate resident attendance, while others will move up to the head or down the list according to the tests we apply. However to give a general idea of the numbers enrolled last year I may repeat the figures reported in a trustworthy newspaper as follows:

The total enrollments in 1927 show that Columbia had 32,420 while California, including both northern and southern branches, claimed 43,266, and New York University places third with 21,504 resident students, the College of the City of New York with 17,438, and Minnesota fifth with 15,585.

The full time enrollment of regular students attending some of the largest institutions is as follows:

California	17,101
Columbia	12,643
Illinois	11,810
Minnesota	10,718
Michigan	9,597
N. Y. University	9,357
Ohio State	9,209
Pennsylvania	8,533
Wisconsin	8,220
Harvard	7,993
Washington	6,851
Nebraska	5,988
Chicago	5,694
Cornell	5,417
Iowa	5,196
Syracuse	5,148
Yale	4,960

The summary of the institutions recognized by the United States Bureau of Education as institutions of higher learning in this country is just six hundred, of which seventy-five are under the entire control of the States, one hundred and forty-four classified as non-sectarian and including most of the older endowed institutions; fifty-six are under the management of the Roman Catholic Church, and the remainder of something over three hundred are affiliated with the various Protestant denominations. These figures do not include many institutions which claim such standing and are largely a mystery as to character or purpose, including all sorts of business colleges and schemes of one sort or another for philanthropic objects or for separating a few dollars from the unwary. Also the use of the names university and college prove little or nothing to us, as we can see from the advertisements in the newspapers of a small southern institution,

which claims that "This university prepares students for any of our best colleges."

In the formal organization of our institutions, there are, generally speaking, four plans adopted. The original colleges were governed by boards of trustees, at first composed entirely of clergymen, with perhaps the Governor of the State, and one or two officials holding nominal positions. Later these self-perpetuating bodies were altered to allow the alumni to elect a certain number of the trustees, and today the private, endowed institutions are very generally ruled by their own alumni under various titles of trustees, governors or overseers. The larger private institutions located in the great cities have a somewhat similar scheme, but in those cases their wider interests must be conserved, and there are usually some high officials and a number of non-graduates of wealth and position from the city where the university is located. Of course the smaller church and denominational colleges are governed by boards controlled by the religious organizations concerned. Finally the State university is managed usually by a relatively large body, known generally as Board of Regents. In some cases, these Regents are appointed by the Governor, and in others are elected by general vote of the citizens of the state. The last named scheme of organization is often necessary, and in many cases it is surprising what good men are selected on a popular vote by the average citizen who knows nothing whatever of educational matters or of the candidate's personal qualifications, leaving it by necessity of the case to the politicians, as for other political offices. Of course this often has unfortunate results, as in the recent trouble at the University of Washington, where the distinguished and successful President of the University was forced out through his political opponent, who, on becoming Governor, secured resignations or dismissed a sufficient number of the Regents and filled their places with his friends. Which of these four plans are used depends upon the class of institution, but in general they have worked well and the governing Boards have usually had the good judgment of leaving the management of affairs to the President and other college officials, and have

devoted their time to raising the necessary funds and enlarging the interests and influence of their institutions, in educational, financial or political directions.

It used to be said that college presidents were a race, and not a class. This was certainly so of the earlier presidents of our colonial colleges and for many years later, all of them being men of learning, intensely interested in theology, and devoting their lives to what they believed was the best service of the church and the new State. They were a quaint mixture of severity and kindliness, but always scholars of the best the time knew. Today college presidents may be a race and not a class, but if so the race differs with each college and different sections of the land. With few exceptions, however, the successful presidents who have continued any length of time in any institution are either products of that college, or have in some way grown into a likeness of the place and its traditions. President Lowell of Harvard is a perfect type of the gentleman-scholar of old Back Bay stock, with exclusive Boston experience and training. He is a quiet but finished speaker, takes a broad and liberal view of social and moral affairs, and in every way stands for the freedom and individualism of Harvard. President Angell of Yale, although not a graduate of that college, has become imbued with the traditions of the place and stands part-way between the type represented by President Lowell of Harvard and his own University of Michigan. President Hibben of Princeton is a man born and bred in the Presbyterian school, while President Garfield of Williams represents well the social atmosphere of that college, as does President Hopkins the active business elements and training of Dartmouth. The presidents of the State universities also run true to form and to the necessity of their position, either as men having large political influence with the state legislature or as representing the business interests of the community. It is very strange that such be the case, but as stated, nearly every college president is simply a likeness of the general personality of the alumni and student body of his college.

The rest of the machinery and the way they work it is repre-

sented usually by the dean or deans, of whom we will have much to say, as they have outgrown the original idea of those in charge of studies and have become a great organized machinery unto themselves, in some cases one institution having as many as ten or twelve deans, over whom there is generally one under some indefinite title or other, but who actually might be called the Dean of Deans. His office is the center of the machinery for discipline in all large institutions, and as the social life and moral uplift is controlled by the degree of his system, we find that the social life of the larger universities is to a great extent the result of his personal tendencies.

In addition to the dean there has lately grown up a great power in the larger institutions, represented by the resident alumni secretary, or called by his correct name, publicity agent. Often colleges have secured some alumnus with large experience in advertising and publicity of different sorts, and he is given a position of influence among the student body also, through such plans as giving him direction of the bureau of appointments or other machinery to help students secure positions when they leave college. The deans and publicity man thus largely control the social life of the students, and often accomplish their purposes by working through the self-government machinery of the students, or through some Senior Honor Society, with which a number of the faculty are connected, and see that the "earnest-young-man" type control and lead public sentiment in the way desired.

Comparing this chapter with the preceding, we see that these small schools have developed into the most heterogeneous and remarkable mass of perhaps one thousand institutions of all kinds and sorts, which defy any general plan or system of higher education and render impossible even a general classification.

CHAPTER IV

WHAT THE COLLEGES ARE TRYING TO DO

"Whether You Boil or Roast Snow,
You Can Have but Water of It."
Cabell, "Something about Eve."

As to what a college or university is, or should be, depends upon the viewpoint. Thomas Carlyle stated: "A true University is a collection of books," while Mark Hopkins described his log with a good teacher at one end and a good boy at the other; the famous old President of Union long ago said he would prefer to have at his college a bunch of gay and lovable young devils rather than young saints, as he could make better men of them. However, I presume we can adopt President Alderman's threefold object of a university, as a place, first, to teach young men and offer them facilities for their own training, secondly, where trustworthy men can carry on research in all branches of human knowledge and thirdly, an institution which should be of service to the State.

However, different sections of the country and different kinds of colleges controlled by men of such diversity of opinions as we find in this vast Continent of ours prevent any definition according to similarity of object or purpose. It will help if we keep in mind the difference between a university and a college as generally understood. A university, following the theory of the continental institutions of that name and of our State or some endowed institutions of recent times, is a place where opportunity is offered to learn something of all branches of knowledge and scientific investigation, under the broadest conditions of life and

with the greatest advantages possible under the given local conditions of means, traditions and the degree of scholarship of the place. A university is therefore largely a place for graduate work by earnest or interested students, who desire to pursue certain lines of research or to prepare themselves for their work in life. Such a liberal environment is not inherent or congenial to the college or public school theory of personal training of boys. For a huge institution composed of all races, creeds, and colors on a university basis to spend its time, effort and money on the social and moral training and uplift of such a student body is opposed to the entire idea of a university. On the other hand, a small college or preparatory school must of necessity consider its students as placed in its care for just such personal training. An attempt to mingle these two theories is absurd on principle and results in confusion and real harm. I know of one large Middle West University which always impresses me more as a combined Reformatory and Methodist Camp Meeting than a true university in any sense, with all the machinery and effort apparently devoted to the moral uplift and constant interference with the personal lives of the students.

Therefore the question often asked, "What are the Colleges trying to do?" is difficult to answer unless we refer to some one institution or group. In a very broad way the section of the country is a strong element in the answer to this question. We still find the basic idea of scholarship and training of leaders in the large and small institutions located in New England, or at scattered intervals in other parts of the country, explained by the fact that they were founded originally by graduates of the old New England Colleges or are in those communities where the same respect for scholarship still survives. In the South and on the Pacific coast, climatic conditions and the social customs of the people indicate a more liberal and brighter viewpoint of life, whether for better or worse we cannot tell. This does not mean that true scholarship does not exist, for we know full well that some of the finest scholars this country has turned out have come from the old southern colleges. However, the distinctly social ele-

ment of the people of these two sections prevents either the more severe scholastic attitude of New England, or the strange and intense interest in what they call morals and similar interests which seem to control the thought of the people in what is known as the Middle West. Further, in Canada we have some fine institutions which strangely enough follow the same lines according to location, from McGill in Montreal across the plains to the Coast. Still we can perhaps work out a few ideas in a general way on this most important topic, for after all one of the things for which a student attends college is to try to learn something and gain an education, notwithstanding the sign one finds in so many young men's rooms:

DON'T LET YOUR STUDIES INTERFERE WITH YOUR EDUCATION

James Russell Lowell once said: "It was in making education not only common to all, but in some sense compulsory on all, that the destiny of the free republics of America was practically settled." However, as pointed out elsewhere and fully realized by all, democracy in education means a passing of the aristocracy of learning and the leveling downward of what is offered to the average student.

Originally all students were offered a few necessary subjects and certainly learned them well. This restricted menu of the small college could not satisfy such a rapidly growing and diverse country. The restricted bonds were broken and the fine old classics, regarded by all educators in every country today as perhaps the best basis of training for the mind, gradually passed. President Eliot of Harvard and all the other men of his age brought up in the German universities introduced the theory of the "Elective System." This was first looked on with grave doubt in the old-line colleges, but inevitably won out and the old walls of the citadel were torn down forever. This was a great advance and has continued to fill the bill to a limited degree up to the present time. However, our larger universities today have such a great number of instructors and courses on all conceivable sub-

jects, from Sanskrit to typewriting, and even further in the Ag Colleges to horseshoeing, that the Elective System has finally come to be looked on as old-fashioned. The third and last general period of educational theories is the relatively new one taken from the English Colleges, whereby the entire student body is divided into two groups, one "Honor College" for high stand men and the other for the great number of average students who simply want a general education to enable them to get through and start on their life work. Of course the obstacle to the working out of this theory is the great number of students as compared with those they have to deal with in the fine small colleges of Oxford or Cambridge. It is only at a college like Yale or Princeton where such a plan can be tried to include all the students, although of course in any institution, however large, the theory can be used with separate classes or courses. As this is not a book on educational matters, I must leave to others a more detailed statement of the failures of the past and present, or the hopes of the future working-out of some theory or system which will prevent the final, and to many the expected, break-down of higher education in America.

The continental universities, and indeed the English colleges and the University of Virginia here, have until lately devoted little or no time or attention to entrance examinations. This is especially consistent with the theory of the great continental institutions and perfectly safe in countries where only the earnest workers and educated class enter, for the purpose of studying some special subject or as followers of some great teacher. It is doubtful if one out of a hundred American boys when entering college knows the name of two professors, or perhaps even of the President or Dean of the college he selects, although most likely he has known the name of the football coach for several years. Our colleges have two theories of entrance requirements, either separate examinations under the College Board or else the certificate system from certain preparatory and all public schools of the State. Simple as this may seem, there are actually many complications and a very unsettled state of affairs today. Because of the

rush of applicants, many colleges and universities are now trying to keep down the numbers, instead of trying to entice them in as was the case until of late. Some of our endowed eastern colleges have set an absolute membership limit like a club, with waiting lists and all the social and mental influence attending such a scheme. In New England we find Williams, Dartmouth, Amherst and several others on this selective and restrictive basis. Yale has substantially done the same thing although not publicly announcing the plan, and Princeton is restricted absolutely to a certain number, as is Leland Stanford. All the colleges have raised their standards of admission and are still doing so as the wave of young humanity still rises. Indeed the problem now is how to prevent the colleges from being entirely submerged in the rush, although a little of the old joke, of a college advertising its smallness simply in order to become large, continues. Of course State institutions cannot carry out this exclusive club membership policy, as their duty is to offer a fair education to all the citizens of the State possible. However the colleges are largely responsible for their present embarrassment, as they still permit or encourage all efforts to advertise themselves by means of athletic victories, addresses of college officers to schools, and constant work by their alumni. I consider that many are further responsible because of the needless number of courses and subjects offered, apparently in order to fill up their catalogs to a degree where no one can possibly understand or work them out. Living as I have among the college students of today, I realize how poorly grounded they are on the general basic subjects, although often having a remarkable knowledge of such things as the machinery of an automobile, and even subjects of more literary aspect. At a Yale dinner recently I heard a well-known educator protest against the too many subjects, a smattering of which only was given. Although this little poem has appeared before and really relates to school rather than college, it carries out the ideas of many who have to try to work out a course of study for their fine son just entering one of our colleges:

My little boy is eight years old
  He goes to school each day;
He doesn't mind the tasks they set—
  They seem to him but play.
He heads his class at raffia work
  And also takes the lead
At making dinky paper boats—
  But I wish that he could read.

They teach him physiology
  And, oh, it chills our hearts
To hear our prattling innocent
  Mix up his inward parts.
He also learns astronomy
  And names the stars by night—
Of course he's very up-to-date,
  But I wish that he could write.

They teach him things botanical
  They teach him how to draw;
He babbles of mythology
  And gravitation's law;
And the discoveries of science
  With him are quite a fad.
They tell me he's a clever boy—
  But I wish that he could add.

It has been said by an eminent authority that "College education is now aimed to qualify the student, not to give him quality." "The College has become a business institution; even the College of Liberal Arts is now a pre-pedagogical, pre-medical, pre-legal, or some other pre-practical vocational school. . . . I believe in numbers in business. I freely trust the work of the State with this safe, sane average—but it was none of them who wrote the Declaration of Independence, the Proclamation of Emancipation, or the Covenant of the League of Nations."

Premature specializations may be said to threaten education, and special scholarships depending on success in one subject are not always of real help, even to the recipient of this favor from

the rich man's table. On the one hand educators are pressing for a greater devotion to culture among the students, while the college official and outside political or moral interests are "investigating," as if they were all United States Senators, trying to force all the students into a mould identically alike on all aspects of intellectual, social and moral character, like the little ice cream rabbits which used to appear for dessert after a dinner party.

One of the best summaries in a light vein of our college efforts today was given not long ago in an editorial in *Life* when referring to the address of a new college president:

> The object of the college, he goes on to say, is to educate. The colleges teach scores of things not as ends in themselves, but as means to education. And he leaves it to be implied that the activities unconnected with the classroom are also educative.
>
> So they are, of course; so they are; variously educative, as probably the age demands that the colleges shall be. You can be educated in anything in a first-class American college now from Sanscrit to hotel-keeping. You can get learning if you want it as much as ever—aye, more than ever; more kinds of it, and of higher quality. Or you can get education with minimum of learning and the maximum of something else—polo, or practice in administrative duties.
>
> When department stores first began, fastidious shoppers objected to them as too distracting and miscellaneous. They object to them still for these same reasons, but the department stores have multiplied, and all the shoppers go to them. The modern colleges are the department stores of education. They keep everything, and abound in shoppers who seem to be getting what they want. The great complaint about them is that more of the shoppers are not constrained to get more of what they don't want. But after all, that is a pretty futile complaint. The colleges keep lots of education on hand, and they do an annual business in it that is enormous. If some of the counters are not so well patronized as they should be, the natural remedy would seem to be to put more efficient salesmen behind those counters.

CHAPTER V

WHAT THE MERRY STUDENTS ARE DOING

"Alike all ages, Dames of ancient days
Have led their children through the mirthful maze,
And the gay grandsire, skilled in gestic lore
Has frisked beneath the burden of three score."
Goldsmith, "The Traveller"

"The side shows have swallowed up the circus" is the picturesque summary of present conditions in the educational affairs of America, offered by President Wilson when President of Princeton University. The meaning of this figure is probably understood by college officials and students, but may not be appreciated by others.

Assuming President Wilson's remark to be correct, it may be of interest to inquire why such a reversal of normal conditions should have taken place and whether there is a reason not wholly uncomplimentary to our undergraduates.

When we take our foreign friends to visit this educational exhibition they declare that America is education mad, and they certainly seem to have some foundation for the view.

The first visit we make is to a very large tent, over the door of which is written the word Athletics. The wonderful organization of the students combined with the alumni interest and outside relations becoming so prominent in the life of the average citizen, calls for a separate chapter in any book on College affairs. Therefore we will defer a description of what is shown in this largest tent of the side shows for a time and refer to it in Chapter VIII.

The next tent we enter is much smaller and less spectacular. There we find collected those interests of our students which

may be grouped as literary work, oratory and similar efforts, resembling more nearly the viewpoint of their fathers than the display in any other of the side shows. Little is heard by the outside public of these matters, and in fact in our colleges it is usually a relatively small number who engage in debate or write for the literary magazines. It is an unflattering commentary on the apparent craze for education that in many sections of our country colleges have given up entirely the attempt to support any literary magazine, while even at the older universities it is often found difficult to maintain the interest of the students in them. The same thing can be said of oratory, and the decline of debating is certainly a serious reflection upon our American Colleges. However, as an excuse, the same reason is given for the decline of oratory and literary work as for the introduction of unlimited courses of a practical nature, namely, that in American life business reigns supreme and that oratory and literary work alike are at a discount. The faculty and graduates make a vain attempt to encourage these refinements, but the example of their endeavors in the opposite direction speaks so loud that their words can not be heard. In the same tent one will find the place of literary work being taken by a large number of active young men, who as reporters for the great metropolitan journals, as well as for the college dailies, scour the land for news items. Without doubt this training is good, and at one university the writer recently visited he was shown by the managing editor, a young man perhaps nineteen years of age, through a complete plant, where among other adjuncts were two or three members of the staff taking telegraphic messages at all hours direct from the Associated Press. Efforts have been made to counteract this decay of oratory and literary work and many of the societies still are doing their best to stem the tide. But it seems hopeless, and the aspect of this department is being entirely changed, the types of those taking part as known to the last generation have disappeared and their places are filled by the active, hustling type of the reporter for some paper or organization, practical writer and business talker.

The next tent contains a medley of musical and dramatic clubs, sometimes giving performances of very considerable worth. In the days of our fathers an occasional minstrel show or glee club concert, with the limit of a trip to a neighboring town, was the Ultima Thule of the ambition of the musical prodigy or rising Thespian. Today these glee clubs move about the country in special trains, carrying probably a hundred or more young men, who give concerts and are entertained in all the great cities during a journey of possibly several thousand miles. The dramatic associations now give performances which rank far above the old musical comedy, connected, as in the case of Yale, with the English Department of the College, or with the out-of-door theatricals or Greek tragedies presented at the University of California and Harvard. To a large extent the drama has taken the place of public oratory and debating and the long literary essay of the last generation. The organization is very complete as in the case of athletics, with its advance agents, its own orchestra and other features of a great metropolitan company when on the road.

There is one tent under the general title of Social Life, in which a graduate of fifty years ago would possibly feel a little at home, as by the necessity of the case there can be a less complete organization here than elsewhere. Much can be said in regard to what one sees in this tent, but aside from the personal element, a few striking facts appear. In the first place any student of conditions cannot but see that the general social life of our students today is on a broader plane than ever before, at least at most of our institutions. The word used is "broader" not "better," as the latter term is always a matter of opinion. Because of increasing wealth and travel, the manners, dress and customs of the average undergraduate today are certainly many steps higher than in years past. The interests of the students even twenty years ago were relatively narrow, and such opportunities as are offered the students today in our large colleges were then unknown. I remember at Yale that an occasional symphony concert, a lecture by some man fairly well known and a traveling

show was the limit of these outside interests. The closer relations between the ages is certainly today something which would surprise and probably shock those of the older generations. Respect for age and position has undoubtedly been lost, but with this feeling of equality the young men of today meet the older on a franker and more social basis than ever before. The attractive appearance and manners of the best class of young men certainly contrasts with memories and pictures of those of the students of not long ago, but whether the more earnest side of life has been largely sacrificed to the superficial outward aspect of things is uncertain. Still the ideas of youth are about the same as ever, and the American college boy of today has the same humorous viewpoint, combined with an ability to "find himself" under new conditions, which has been the bright and most outstanding characteristic of Americans.

For this changed condition many things are responsible, among others being the more general recognition of the standards of gentlemanly conduct and the more helpful general conditions of life. The old graduate who returns for his reunions looks very wise when he is told of this change, but those who have studied the matter agree upon its existence. It is even more evident in the class meetings, fraternities and other organized bodies of students than among the general unorganized portions of the College population; it is certain that the rough orgies which were considered the natural result of every class reunion or fraternity celebration in its own house or at its conventions, thirty years or more ago, would cause the average undergraduate of today to stand aghast. Occasionally, as after some athletic victory, or when the respectable graduate returns, they will break loose and try a Brownville act of "shooting up the town." The tendency even in this general social life is towards organization, with a more rigid observance of the relation of the students as a body to the outside world.

The next side show is located in a tent of very considerable proportions, the inspection of which is probably as great a surprise to the average stranger as any of the others. In this tent

may be seen the "organizations" for religious work carried on by our students. If we take for example that of Yale, we find over one thousand members, with over twelve hundred taking courses of optional Bible study during hours entirely outside the prescribed curriculum. We find two large and handsome buildings in the University occupied by the Young Men's Christian Association, as well as an impressive Rescue Mission; a building for boys' clubs and a flourishing Sunday School and Mission carried on in the poorer sections of New Haven; delegations of students sent to all the leading schools in New England and the Central States; distribution of a great number of hand-books and information of all kinds; the holding of five large receptions during the year; assistance to new students to find work and rooms; the carrying on of two restaurants; a delegation of perhaps two hundred men to the Student Conference at Northfield each year; a special week when the leading preachers of the country hold meetings three times a day and the regular holding of general meetings for the university Bible classes, missionary courses, and so on. Three secretaries are paid regular salaries to devote their entire time to the machinery of this student organization which carries on its work as far as distant China, where the Yale Mission College, a thousand miles from the seacoast flies the blue flag, and several hundred little Chinese boys are taught football and the long Yale cheer. The faculty have practically no part in this work, all of which is in the hands of undergraduates, except for the three secretaries, and they are always recent graduates. At this College there existed until very recently a somewhat unusual system, namely, that of the class deacons, said to be the last relic in this country of the old Puritan theocracy. These young men presided over a football meeting one night and over a prayer meeting the next, and they were the only permanent officers elected by any class from the time they enter until they leave College. They had their hands on the lever governing the machine which controls all this complicated endeavor.

The last class book of the same College showed that nearly seventy per cent of the graduating class were church members,

and while this is above the average, yet in our colleges, with the exception of those in one or two states, this proportion seldom if ever falls below forty per cent, while at the University of Virginia, partly founded by Thomas Jefferson to combat the religious basis of the New England colleges we find an even larger proportion of church members. However, these statistics vary greatly in different parts of the land. I think we would be surprised to find that the actual church membership is quite low in some of the old New England colleges, and certainly in many of the western State universities, culminating on the Pacific coast where church membership is so small as hardly to figure. If we start in the north and move southward, it is said that interest and relations with organized religion increases, while the old-fashioned views on what we call morals probably show the reverse. I once heard John R. Mott of the Young Men's Christian Association say something of the sort, and illustrate his meaning at one end of the line by referring to the fine old Puritan college, Bowdoin, as perhaps the most moral and least religious college of the country. Let us remember that this is nothing new, and that it was in the year 1795 at a time when French atheism controlled the college, that President John Davenport of Yale wrote "New Haven is entirely lost to Christ." It was in the year 1800 when, out of the entire student body of Yale College it was reported that there were not more than eight or ten church members in the entire college, and the climax was reached at the Fall Communion of that year, when one single student presented himself. Could that solitary young man return today to the same college and attend a voluntary Sunday morning service at Woolsey Hall he would see the great auditorium filled with some three thousand men listening to the great preachers of the day. As in the church outside the colleges, there has been a tremendous increase of religious membership, size and beauty of church buildings, wealth and especially organization, on perhaps a too complicated and business-like basis. However, as to whether there is more or less of personal belief and religion than formerly is quite another question.

The last side show which we will view is housed in a tent only second in size and general interest to the first visited. This tent is approached with considerable hesitation by the ring-masters and others in authority in the main circus, and when they enter, it may often be found that they carry concealed weapons for protection, and some have bricks in their pockets. Here are the fraternities and societies of our colleges, usually referred to by foreign visitors as the most extraordinary outcome of the spirit of organization yet developed among American young men. With the loose social organizations abroad, where even the ancient German drinking and other student corps are purely local, or the English athletic and social clubs, our organized societies, and especially the national fraternities, present a strong contrast.

While decrying the fact that far too little time is spent in purely scholastic work by our students, President Wilson states that these extra curriculum activities now engage the attention and absorb the energies of most of the finest, most spirited, most gifted men in the undergraduate body. We all agree that there must be some definite policy adopted by the college authorities in regard to the scheme of education for their undergraduates, with less shifting of courses and constant change of attitude toward these questions, but meanwhile those of us who, by the necessity of the case, can have little or nothing to do with the shaping of the scholastic side of our educational policy, must all be proud of the versatility of our undergraduates; we cannot help admiring them for their initiative, for their activity and for their success in lines apart from scholarship. We must all admit that the effect of the outside work in broadening and maturing their character is often extraordinary.

As will be seen from this brief survey there is much to be said in favor of the interesting, smooth running exhibitions in the side shows referred to by President Wilson, which are a remarkable tribute to the pluck, common sense and ability for organization inherent in the American undergraduate, as contrasted with the confusion which many consider exists in the main circus of our educational world in America today.

Various estimates are made of how many students actually go through college and graduate, but the United States Bureau of Education issued a report several years ago showing that of every hundred men whose names appear as Freshmen in the catalogs of American Colleges, only seventy-five appear in the Sophomore lists, sixty in the Junior and fifty in the Senior lists.

Also that showing is considerably worse in the case of women, for while about fifty per cent of the men graduate, considerably less than forty per cent of the women receive their diplomas. Statistics showed that in eighteen of the oldest and richest New England colleges, the proportion of graduates was sixty-seven per cent of the entrants, while in other colleges and especially the State universities the proportion fell to a considerably lower figure. It may also surprise some to learn that, while the classics have almost disappeared for our college students, the trend is not always to business courses or an engineering training. A reaction to a general education is evident, especially in the older parts of the country; for instance at Yale the number now selecting the Academic department of the college, is much larger and is steadily increasing, cutting down the ranks of those deciding at the end of Freshman year to enter the scientific or engineering schools.

The general trend of mind is for a more materialistic viewpoint of life than it was ever in the past, and as is evident in every aspect of student life, we find a growing reluctance to center the attention of our college students on pure scholarship or research, which does not bring them the return expected by their parents and fellows. Similar conditions exist in England, where, as the Hon. J. J. Bryce remarked, "ten per cent of the undergraduates are students and another fifteen per cent friends of students," the great majority being not interested at all or else involved in simply preparing themselves to earn a living at the earliest time, or interested in organized aspects of college life.

Of course the faculty must stress the serious aspect and purpose of college life. It is however, still true that the idler gains much in college and fills his place in the sphere of things. Should every hour of the years in college be devoted to hard work

and studies and extra curriculum activities, college life would surely lose some of its very best. On this quiet aspect of life, opposed both by the faculty people on one side and the hustling organized students on the other, the case of a good boy neither high in studies nor running about day and night to "serve his college" is well presented in a short letter written to the Yale *News* by Lynn Starling of the class of '71, on the idler in College and what he gains:

> I wish to put in a plea not for the 'Idle and Vicious Rich,' as the class is often named, but for the average young man, who seems to accomplish little in college beyond the having of a good time. Many writers whose opinions are entitled to the highest respect seem to make the elimination of this element one of the most pressing of the problems of the day. I was myself one of those who had almost too good a time at college, and seemed to get little besides, yet at the age of sixty I still hold that the years spent at college were very profitable to me, due to no effort of my own.
>
> I make no plea for the man who, either from riches or any other cause, holds himself too high to recognize and uphold the poorest of his classmates; the really vicious are few and soon fall out by their own weight. There are not many, I take it, who come to college with their plan of life mapped out, and an academic course a portion of the plan. This leaves a large mass of young men at college with their ideas imperfectly fixed, some much stronger, some much more ambitious than others; few with the deliberate idea of wasting time, yet many who do waste it to an extent that we all regret, and that they will regret. Yet the gist of my argument is that for few indeed is the time wholly wasted. For the idlest man able to stay in college is deriving a benefit from it that he himself is not aware of at the time.
>
> College life is not all a grind, and the social side of it would be poorer without a certain portion of these genial idlers, for it is given to only a chosen few to be strong in the class, on the Fence and in the field.
>
> No man who has himself been a hard, conscientious worker in college can understand that the time spent

> by these men of little industry, with so little apparent profit, is really not wasted. I would never send a young man to college, to the Academic Department, with a view to adding anything to his money earning capacity, but, on the other hand, he must be unimpressionable indeed who can live within the influences of such a college as Yale without lasting benefit even if he studies not at all. There is something in the association with men of cultivated minds, whose life work is free from sordid aspirations, that the student cannot escape. His thoughts and the expression of them are under a refining influence. I am sure I am right in asserting that on both manners and morals the influences at Yale are far more good than bad. It is the point of transition between home and the great world. The very good time the young man is reproached with leaves a pleasant memory for a lifetime. The friends he makes, the associations, all these are benefits no man should be deprived of.

I could also give the defense of the same class presented by no less an educator than President Eliot of Harvard along the same lines.

Lately the different Colleges have organized to prevent the students from transferring from one to another, and many colleges now pride themselves on the fact that their doors are closed forever unless the boy selects that college as the "one and only." Many cases of injustice because of special conditions arise, and personally I view this as a menace to a broader viewpoint of scholarship and college training, since it simply emphasizes the narrow local viewpoint inherent in any one institution. In many cases a change is of real benefit to a student, and certainly I should advise his going to a different Graduate School rather than continue, a total of perhaps seven or eight years, in just the same environment. Yet an interchange of students might be much more beneficial and the fashion of the German-American academic exchange is not without reason. Parochialism still rests too heavily upon the undergraduate. He goes to his ancestors' college or to the school favored by the vicinage; and, once there,

The Classic—From the Sunny South, with Breadth of Thought.
The Lawn, University of Virginia

he is held fast by every bond of custom. He must be loyal to the football team, he must stand by his class and venerate his instructors. It is only the failure or the traitor who shifts about. From natural beginnings, this belief has been forced to unnatural extremes by the competition among colleges; and it has become at once one cause and one effect of low scholarship and high athletics. Were our young men encouraged to pass easily from Harvard to Princeton, or from Berkeley to Wisconsin, they might not all be scholars at the pilgrimage's end; but they would at least have rid themselves of certain encumbering superstitions and acquired a breadth of view.

However much we may theorize and describe student conditions, the boys of today are under it all the same happy, merry young men they have ever been, and should these conditions permanently change we may then fear for the future of our land. Average youth should not be "high-brow," and while the "earnest young man" is strongly desired to a certain number, a college fraternity or group of any sort made up exclusively of such would be a company perhaps productive of material success but would result in a joyless and sad land. Youth, as the poet says, is the time to rove in lands afar, to joy in treasure trove of flower and star, to dream, to loaf, to love, to golf in par, to plunge, to pioneer, to slip the clutch, to challenge fate, cut clear and get in Dutch.

Mrs. Mary Church was a grandmother when she entered the university as a Freshman several years ago. She was a great success in college and did a fine work after graduating. A letter written at the time of her death by one of her friends referred to her joy in life and her ability to learn things without devoting all her time to books, stated:

And so, why go to school
  When life is young?
Age is the time to fool,
  Dull books among,
Wait till the blood is cool
  And songs are sung.

We still find there are some Merry Students of the type the universities have known since the days when the young Greeks played pranks on Sophocles, and our college boys of today still manage to avoid the sad and serious life one might expect from their too great over-organization and the noisy effort being made by many to turn them into specialized students. They still manage to get some training for the future out of college life and still happily sing:

> "O, father and mother pay all the bills,
> And we have all the fun."

CHAPTER VI

THE SOCIAL LIFE—90 PER CENT OF THEIR TIME

"Wheresoever a Man Lives, There
Will be a Thornbush Near his Door."
Cabell, "Something About Eve"

It has been carefully computed that the average student spends about ten per cent of the hours during his college life in classroom exercises, laboratory practice and doing all the work exclusively directed to his hoped for degree under guidance of the authorities. Of course much additional time is required for preparation in advance and general reading to help him in his courses. However, the time consumed by even an earnest student in his life outside of this direct and indirect effort on his studies comprises the greater part of his waking hours. What does he or she do with all this time? This has been largely answered by references in the other chapters of this book to such matters as organized student activities, especially athletics, fraternities and clubs and the rest of the time allotted to more or less regular periods of his or her life. In this chapter we will only refer to the few more self-evident episodes and especially the eating facilities offered, as well as some customs not relating to any of the other student activities noted.

Referring again to the simple but earnest life of our early colleges, we find not only rules in great detail governing the life of the Freshmen, but the general social life of all students. From the old laws of Yale we find the following directions:

> It shall be the duty of the Senior class to inspect the manners of the lower classes and especially of the

> Freshman class; and to instruct them in the customs of the College and in that graceful and decent behavior towards superiors which politeness and a just and reasonable subordination require; and, in cases of offense to enforce their instructions by calm and dispassionate reasoning, exaltation and reproof in such manner as shall be best suited to promote the peace and order of the College.

The faculty saw to it that the social life of the students was carefully regulated, corporal punishment existing for over one hundred years, but softened in the faculty's mind by the rule that the professor was obliged to offer prayer before and after the flogging, although just how far the feelings of the student flogged was helped is a matter of conjecture. Students were forbidden to play cards, but if they did play graduates were charged five shillings and the undergraduates half that sum for each game. The iniquity of card playing is shown by the above heavy fine as compared with only half that amount for convicted lying and an even smaller sum for drunkenness. The last named weakness was evidently not considered by the good old Puritan Fathers as on the same basis we find today, when, with many, a single drink of beer is looked on as far more wicked than habitual gambling, lying or most any other vice of youth. Tumultuous noises were assessed in our old colleges with the same price as drunkenness, whereas keeping a gun or going out skating cost twice as much. Hazing was never as bad in this country as in England, where such customs as "salting" and "ducking" were common, and especially in the public schools where forms of cruel discipline were allowed for ages. The few relics of this universal idea of the treatment of newcomers are however now looked on by our authorities with great disfavor, while the Freshmen or other students today only obliged to wear a small cap and submit to a few nominal restrictions consider themselves very badly treated.

Festivities centered about Commencement included a strange medley of orations on patriotic subjects, discussions on theology and addresses by the students on such subjects as "Prudence is

the most difficult of all the Virtues," or "No sin can be committed unless one is a free agent." There was also an enormous amount of eating, drinking and singing of all kinds of songs. Today orations and all talks on serious subjects have disappeared, while the average alumni lunch would hardly be called eating, and the drinking is done secretly in small groups, in places less proper than in the old days when all gathered together for their celebrations.

Rules were posted for the students' social life, and any student guilty of breaking the most minute rule would be fined or expelled. They were supposed to study during certain hours and go to bed early. "To this End the President or Tutors shall, by turns or as they conveniently can, visit Students' Chambers after nine o'clock, to See whether they are at their Chambers and apply themselves to their Studies." Increasing expense and extravagance in college life without question exists, but this is true of all outside life today, especially as to clothes and manner of living. The great size of our institutions and the increase of wealth of the parents naturally make for such a result. There is no use complaining, when so many parents make their sons such large allowances, and both boys and girls today are used to driving and owning automobiles and requiring luxuries never heretofore within the reach of any but the very few wealthiest families.

Attempts are being made by many colleges to prohibit or limit the use of automobiles by students, and I personally consider this as perhaps the one aspect of student social life which can most properly be regulated by the faculty edict, partly because the cars make it so easy for students to spend a great part of their time away from the college and all student interests, as well as because of the great number of deaths and serious accidents occurring today largely due to drinking of bad liquor brought about by prohibition and the freedom of women. Dr. Faunce of Brown University, one of the college presidents perhaps most sympathetic to the social life of the students, in a recent address stated that the great menace to our colleges was the increasing demand for luxuries heretofore unknown, but that

the automobile is responsible for this to a greater extent than any other interest. He states that far more students are demoralized every year by automobiles than by alcohol, a strong assertion by one who, I believe, is a strong supporter of Prohibition. We can repeat that increasing extravagance, luxury, and the other enervating influences in student life are simply reflections and the continuation of the students' outside life before and during college, and the manner of living participated in by the entire population of the country. What right have parents to complain of their children's want of interest in scholastic affairs, when the only topics of thought and conversation in the home are automobiles and again new automobiles, the latest shows and the movies, mother's winnings at the bridge games, and father's parades attired as a Shriner or his parties at the Elks Club? Most families today live more or less in automobiles, and not only the boy in college but the daughter at home use their cars constantly for every purpose, whether proper or not, without any restrictions or control.

Frantic efforts are made by college authorities and many organizations to counteract these tendencies, but to date all have failed. The teas or other functions given by faculty members to the students are about as well attended and dreary affairs as are similar functions held by the College Y. M. C. A. and other groups. The President of Yale was recently criticized in a letter for not mixing with the students and giving them opportunities to meet him and other members of the faculty personally. In reply he showed the efforts made to this end, and his disappointment in making careful preparations availed of by only a small handful. The social life of the students today is so varied and hectic, that these old-time and simple attempts are hardly considered even a joke by the average student.

Aside from the growth of co-education and the enormous increase of so-called social life of all kinds which this change calls for in most of the institutions of our country, we find a further disturbing element in the cosmopolitan aspect of our American student body. Until recently the great mass of the students in our colleges were of Anglo-Saxon heritage, constituted a pretty

compact body, and therefore were relatively easy to handle on the social side of life. Today in each of our great universities we find several hundred Chinese, East Indians and people from all lands of the Seven Seas, not to speak of a number of Negroes in many of the northern Colleges and some white foreigners who can hardly speak the English language. Taking some extracts from recent newspaper accounts of college affairs I read of a high school team in a New England State which defeated the Freshman team of one of our leading colleges, and had among its players the following good old Puritan names: George Biscarduris, Daniel Degasis, Polik Tamelevich, Stanley Yudickey, John Chestnolvich, John Aponovich and John Marcunis. Also among the great heroes of football fame a year ago in our large colleges, I heard that Benny Oosterbaan, captain of the Michigan University football team, remarked that his name was easy as compared with many of those with whom he had football associations, including the following prominent men: Puckelwartz of Michigan, Magnabosco of Indiana, Wascolonis of Pennsylvania, Cornsweet of Brown, Mitterwallner of Illinois, Guarnaccia of Harvard, Broadnax of Georgia, Uridil of Ohio, Ransavage of Notre Dame and Muegge of Illinois. I am also pleased to read the returns from the Senior class book of the City College of New York and to find the following were the picked men from the student body of that large institution: Most popular and kindest student, Isidore Seidler; most respected student, Mannie Feingold; most brilliant student, Mark Slavin; best athlete, Tubby Raskin; most modest student, Frank Longo; most conscientious student, Arthur Rosenbluth; most likely to succeed, D. Kanstoren.

The Jewish question is of course not one specifically of religion, but rather a racial and social problem we have to meet and solve in the right spirit in nearly all parts of the country. Aside from the two or three institutions entirely dominated by Jewish people, we find the subject generally dealt with in rather an evasive way. There seems little question but that the so-called "Mental Tests" are intended to operate so as to prevent

some colleges from being largely populated by Jewish students. One of these young men recently brought suit against Columbia University to compel them to accept him as a student, proving that he had passed all the required scholastic tests as given in the catalog, only to find it all of no avail because of his inability to receive the certificate of the faculty member in charge of these mental tests given in an oral examination—or really physical inspection. His counsel declared in court that the professor did not attempt to find out anything about his mind but simply looked at his nose. The case failed because of the fact that Columbia was a private institution and could therefore make its own regulations, which would be impossible to sustain in the case of a State supported institution. At Columbia also another Jewish student refused to learn to swim and would never even go near the pool, for which his degree was withheld, and this scholastic requirement of swimming and being obliged to take a bath is noted as one of the latest requisites for an education. With its usual frankness Harvard simply declared that they would only accept a certain proportion of Jewish students, which action raised a terrible uproar and gave further opportunities for many speeches on Democracy. In other colleges like Princeton and Williams, considered sacred to the Anglo-Saxon type and social ideal of the upper classes, the procedure of restricting the number of Jewish students was not undertaken by the faculty, but left to the students on much the same lines as the discipline of the early colleges by the Seniors. However this is a real question, especially on the social side of the student life and is one which will become more pressing as time goes on and the wealth in the control of the great Jewish population of our country increases.

An entirely different question on its social aspects has lately been injected into the already disturbed social arena. Of course in the early days the Puritans were bitterly opposed to everything relating in the slightest degree to the Roman Catholic Church or its people. That passed, and only lately has this question again become prominent. Many of our finest students and men belong

to that church, especially in the great eastern universities and in all institutions located in a great city. Unfortunately on the social side they doubtless do hang together to a certain extent, and especially in some fraternity chapters this question is a very real one in the selection of members. At the present time this question enters largely into politics and other phases of our outside life, but we can only hope that this is more or less of a temporary nature and that the great increase of wealth and social standing, especially of the students of Irish descent, may not result in any permanent issue.

A strange reaction to the pleasant and gay social life of today is the recent wave of suicide among students. Here again we simply have reflex action of the country at large. According to an estimate of one of the largest insurance companies there were twenty-five per cent more suicides six years ago than for the preceding year. Of these nearly one thousand were children of the average age of sixteen. It is stated this past year there has been an average of one or two suicides of students reported in the newspapers each month, which number certainly cannot include the total because of the secrecy with which this subject is always covered. I happen to have known two or three of these young men, and the cause for the taking of their lives was the same as that reported on similar episodes at about the same time in two or three of our large eastern colleges. In no case was this act committed because of poverty, illness or romantic love, the favorite reasons given in past years, but rather simply because these healthy and well fed young men of culture were bored to death, or they wanted to "find out what it was all about." Some writers hasten to refute the fact of this alleged increase of student suicides, but I think their case was not made out, and in any event there seems to be too many young men and women taking this dreadful step without any real reason.

Recently Mr. E. S. Van Zile wrote an amusing article in *The Spur*, calling attention to the new cause for worry afflicting college faculties. He stated they were appalled at the increasing number of students who find it difficult to react readily from

the strain of mid-year examinations, brutally interrupting the even tenor of the carefree students' ways and suggested that college halls be equipped with water buckets, smelling salts and stretchers for the use of those who collapse under the stress of the often ridiculous questions announced by colleges especially for their new fangled scheme of mental examinations. The article was on the effects of music, and he stated that at one college the students have their fainting spirits restored by organ music, while at a named college in New England a doctor is kept at hand during these examinations and classic music is rendered at their close.

On a lighter theme we still must refer to the loss of the power of conversation in our students' social life. Perhaps this shows the most striking contrast between American, and English or other foreign universities. To sit around in any fraternity house, dormitory or boarding-house room, and hear the conversation of the average student would horrify an educated Oxford student of the same age. Our American boys are not only unable to discuss politics, they are ignorant of the latest plays and of literature, have a very limited power of expression when describing what they saw or did when traveling abroad and cannot even frankly compare or discuss college affairs beyond athletics and one or two other topics. It is amusing to see the arrival of the Sunday newspaper. The boys sitting around the room in their dressing-gowns rush for this huge pile of news, only to extract first the athletic sheet and devour every word, then discuss at great length the ability of a basketball player of some college or high school, and matters of similar importance to the world. They usually then read the so-called funny page and peruse the pictures in the illustrated section or latest automobile "ads" and are then through. Some of the more cultured spirits glance over the headings on the front page and make a casual remark about the progress of affairs in the world, or we may even find some one student secretly taking away the Literary Review for private reading later in his room. They are fine boys and real men, who would make good on a real job, but in intelligent conversation

on general subjects of men's affairs they simply take no interest.

Again this comes back to the fact that this is the average standard of the families from which the large majority come, and it cannot be expected that the boys will evolve "high brow" conversation at their home dinner table, where the topics are solely of the material sort usual in an active and hustling American family.

Of course this applies only to the average make-up of the great mass of students, for many have a real interest in affairs outside of their college, and it must be said, show a more refined taste in the decorations of their rooms, and in other ways, than did their fathers thirty years ago.

The societies have largely become social clubs, which, some consider, is exactly what they ought to be. Professor Phelps states that this is the correct theory, debating and oratory having gone before, and that these college clubs can now best render service by being respectable and pleasant social centers for those who wish to join, a perfectly honorable ambition and today the only chance for any improvement in the almost forgotten art of conversation among our students.

It is with regret that I must note the fact that college fraternity and club singing by students is rapidly declining. Of course this may be laid in part to the more exclusive social gatherings forced by prohibition, or to the great increase of the student body to a point where the natural leaders only appear among the general population on certain occasions. We have the organized cheering and singing at football games, but it must appear forced to many, especially to those knowing how it is worked up at "pep" meetings and regular drill for students for several days before the big games. For instance the singing on the fence at Yale, or similar informal pleasant "get-togethers" has almost entirely disappeared. Even in smaller gatherings where the men are supposed to know the songs, as at fraternity banquets and club meetings, there is just as little singing as possible. Since the earliest days of college life abroad and in this country, singing of the old "glees" and students' songs has been one of the most pleasant

and vital facts and memories. Perhaps the young men of today are too sophisticated and embarrassed in public, at least when they are mixed with the great mass of whom they personally know but few. In any event it is too bad that this is so, and I consider it one of the greatest losses today in college life as compared with the past.

Co-education to the great and growing extent we now find in this country, is changing the social life in our colleges. Except in the old colonial colleges and a few private men's colleges in other parts of the country than New England, the influence and part taken in the social life by women is very considerable. One barrier after another has fallen, until today especially in the large State universities, the social life of the students is becoming very similar to that of after life and far from the college community life of the past. In some colleges like Cornell where formerly the co-eds had little real part in the best social life, we find the individual student and members of the fraternities calling steadily and being in the company of the co-eds to a degree which would have been looked on as entirely outcast in those same colleges a few years ago. Prohibition, the independence of women and participation by them in political and other affairs, and the automobile, have broken down all the barriers and it is now a mixed community in social life we find in the great majority of our institutions. As most of our students come from our high schools, where today nearly all of the teachers are women, the boys are used to being with girls all day, reciting in classes with them and going about with them at all hours to a degree which would have been looked on with horror a few years ago. This is perhaps the most important element in the changing social life of our students, for better or for worse as events may prove.

Rooming conditions are entirely those of the fraternity house, the college dormitory or the boarding-house. The first named offers the only chance for a home and is referred to at length in another chapter. The boarding-house rooms are usually dreary, lonely and the last resort of the hopeless. The English system of

small separate colleges is more like the fraternity chapter house than are these boarding-houses or even the open college dormitory, since the entire social life of the student is provided for and some sort of a home offered. The inherent difficulty of dormitory life is that it is more like a monastery or barracks than that of a home, which, after all, we must regard as the best habitation of humankind. However Harvard, Yale, Princeton, and Dartmouth among the large institutions, and a number of the small country colleges, are the only ones offering opportunity for dormitory living to any large proportion of the student body. To house all the students in dormitories, or "Quads" as in the English Colleges, involves far too great an expense even to be considered today, and we must therefore leave to the dim future the working out of some housing plan for our American student body.

Lastly, eating must be considered as always one of the most important aspects of college life. From the earliest days social life has centered around the table, eating and drinking being the common ground on which all humans can meet and offering the one and only opportunity to show hospitality to friend or stranger. The symbolic offering of salt and the cup has been and always will be, the tie which binds human hearts together. Today strange social views in America have so separated eating and drinking, heretofore connected in thought and expression since the world began, that they must be referred to separately.

As shown, the early colleges were simply boarding schools where the students all naturally ate together, but when the numbers outgrew the possibility of continuing this custom, we find, as in housing conditions, about the same three systems. The boarding-house table is again the last refuge, since the average landlady must make her living and this means providing just a little food and as poor quality as she can possibly "get away with" for the price asked. Also service must be of the poorest, and is generally rendered by students working their way through and naturally in a hurry "to throw the food" to their friends and get through as fast as they can, in return for their own board.

In colleges which have grown rapidly we find an even lower level of eating conditions, in the Quick Lunch places of all large cities and many small towns or even in the "Hot Dog" wagons, where so many students bolt a ham sandwich and a chocolate eclair as a meal, thereby saving money for more interesting purposes and time to devote to "college activities."

Commons and eating figured largely in our early colleges, and the history of Harvard shows how important this subject was considered. A buttery was generally maintained as a sort of canteen, and beer and cider always kept and provided for the meals. We find there that the students enjoyed the following heavy repast, "Breakfast was two sizings of bread and a cue of beer. Evening Commons were a pye. Cider be used and passed in pewter quart cans." Dartmouth seems to have had the worst time with eating in the early days, as I personally feel they have today. In any event we find the records where the Governor of New Hampshire wrote a strong letter to the Dartmouth president calling him down for the food served at the College Commons, stating that "The very name of petrified, stinking provisions in a college alarms parents who wish to secure health to their sons." The worthy president then published as part of his reply, "and for bad fish, that they had it brought to table, I am sorry there was that cause of offence given them, I acknowledge my sin in it. As for their mackerel brought to them with the guts in them, and goats' dung in their hasty putting, it's utterly unknown to me; but I am much ashamed it should be in the family and not prevented by myself or servants and I humbly acknowledge my negligence in it." However at Harvard and Yale apparently better food was offered in the Commons, and provision was made that all the tables "shall be washed once a week," providing also a good amount of beef and other meat with a quart of beer and other sustaining food and drink for the scholars.

Commons at college has never been a success from the first day to this. After the Civil War the great Memorial Dining Hall was built at Harvard, and with the magnificent appointments and ability of this great university it seems as if Com-

mons could be made a success there if ever. However after years of every sort of trial this great plant has been abandoned, only one hundred and twenty-five pledges being secured from the students who wished to avail themselves of the privileges out of the couple of thousand who could be cared for. As the greatest element of the memorial group at Yale a dining hall as large and fine as that of Harvard was built not long ago. Every effort was made for some years there also and failed. The Freshmen were compelled to eat there in order to meet the carrying charges, and music was supplied for many of the meals; even this plan resulting in a huge deficit and general complaints of the food and service. Finally at Yale a woman was secured to run this great place simply as a cafeteria with the usual rush system of tin plates and small portions at nominal cost. On this basis I believe they manage to just meet expenses; but few students other than Freshmen can be found to eat there regularly. At a few colleges in small towns where eating cannot be otherwise secured we also find College Commons, compulsory or not according to how strong the feeling against it may be. It is now purely a question of money for the college, and the attempt to prevent a deficit which continues even a vestige of this system for the students of smallest means or others temporarily low in pocket. When one considers the ceremony and attractive customs centering around eating in the Great Hall of the English colleges, where all students, rich and poor, meet each other and the faculty on a social basis at least once a day, he is forced to wonder why our alleged American democratic theories make the same custom impossible here. With generally poor food since the colleges began, poor service always and the noise and character of a large crowd of students feeding and trying to get away as soon as possible, we have perhaps the answer.

There are apparently only two reasons for College Commons as they have always existed in this country; one purely a business matter of the College officers, the other the theory that it is democratic for students to stand for poor food and service for the so-called honor of the college. Aside from a few little known

country colleges, chiefly attended by boys of small means and based more or less on charity, College Commons is today largely attended only at Dartmouth and Amherst, where the fraternities are not allowed to have tables in their houses. At Amherst there are some good eating clubs, and there are one or two fair small ones at Dartmouth. However, especially at the latter college, the Freshmen have to eat in the regular Commons and a large number in the cellar of the same building, where the heat, poor service, odor and rush are not conducive to table manners or any of the refining influences centering around the meal time. Indeed many of the students there rely on the "quick lunch joints" for all meals, and I cannot think the result is of advantage in the social training during the formative years of the lives of the young men.

Many other colleges continue this custom based on the idea of democracy, but for the reasons given above they have nearly all rescinded the rules against fraternities giving board to their members or the students eating wherever they could secure best arrangements. At Yale for some years past eating conditions have been a scandal and I think the worst aspects of social life of that great University. The only place where a large number of students could eat eogether on a pleasant basis, aside from the Freshmen who are obliged to eat at Commons and some others in a few eating clubs, was the University Club, which catered only to a picked crowd from the different fraternities in Ac. and Sheff. Within the last year or so all the Academic fraternities are building new houses and supplying the best sort of food on a reasonable basis, and are now working out some co-operative scheme to save expense and secure best results. Brown also had such a rule and has since been obliged to allow the fraternities to arrange for board for their members to relieve congestion at Commons, and keep down high prices charged for food given by the boarding-house keepers. At Virginia this system is also just starting. The colleges have now nearly all given up the policy of trying to force Commons and are allowing the fraternities to complete the theory of the houses being College homes

in all respects. For one to visit Dartmouth or Amherst, and then move over to Williams, to enjoy the meals amid pleasant surroundings, brings home the lesson that a College should at least allow the students opportunity for the social training and polite courtesies which are certainly not a detriment in after life.

Dean West of Princeton, in a talk on the beautiful new Graduate College, refers to the students, eating together on a basis which pleases them, and gives the chance for forming friendships among a relatively small group and asks, "Do the finer minds love the rigors of study and the joy of elevated thoughts in an American boarding-house, so well as in surroundings which appeal to their interests and affections? The amenities of life are worth something even to the young scholar. The table talk of men who are friends is no small part of a liberal education."

Some new plan may be found for an eating system on a basis like the small English colleges, and if so it will do more to help bring the culture and manners alleged to be so desired by the faculties for our students, but until that time arrives there seems to be no other satisfactory plan than to continue as at present, perhaps forcing the Freshmen to eat in Commons and allowing the rest of the students to eat together in their own Fraternity houses, in order to offer competition to the boarding-houses and hotels for the benefit of those who are not members of these College homes. Anyway our American students' eating is about the poorest aspects of the many in our student life today. It can never be cured by the herding together of such great numbers of men and women in College Commons.

Other phases of the student social life could be referred to without number, including such varied interests as the social clubs of those interested in some special study or literary subject, to the secret drinking parties for the men and "petting" parties when these earnest seekers of education comprise both sexes. The social life of our colleges is now very unsatisfactory on the whole, especially so in places where the faculty in a bungling way try to legislate on all sorts of details of the students' social and moral life, without on the other hand offering them the material advan-

tages or cultured leadership which would excuse such irritating procedure. Ninety per cent of our students' time is apparently only well spent, in proportion to the opportunity given the students themselves to prove the wonderful organizing ability they seem to possess when left alone to work out their own salvation.

CHAPTER VII

THE FRATERNITIES AND CLUBS

"For Man (and Woman) Is a sociable animal."

"A man that hath friends,
Must show himself friendly."
PROVERBS

Running through our American college life in almost all aspects we find the matter of the fraternities and clubs, to an extent entirely unknown in any other country. The French Government Commission visiting this country a year before the Great War, reported that on the whole the most remarkable thing about our universities in this country was the great organizing ability of the students and especially the fraternity system. The reference of President Wilson to the clubs at Princeton as representing the most deepset interest of the alumni and the chief element in the Side Shows is referred to elsewhere, and the battle between him and these great student social organizations, brought the same result as in other similar contests. There are proper objections to the fraternity system and to the too great loyalty of students and alumni to these fraternities or clubs. However, the fact remains that they fill a great need, and no opposition to them can ever succeed until a better scheme or plan for the social life and housing of the students is evolved.

The first Greek-letter fraternity was Phi Beta Kappa, established at William and Mary in 1776, although two well-known social local clubs were founded previously at the same college. Later this fraternity languished and was revived on a purely scholastic basis. It now has chapters at most of the leading

universities and the Phi Beta Kappa Key is not only the most universal emblem of scholarship we have, but is almost a "sine qua non" to appointment as a member of the faculty in most colleges. The members of the first fraternity included such men as Patrick Henry, Thomas Jefferson, Edmund Randolph and many of the other great men of our early days.

At Harvard the Institute of 1776 is the oldest club, and still exists as part of the curious circle of clubs there, including the "Dickey" Club, as an inner circle and today chiefly a stepping stone to the Senior clubs. Likewise at Yale and Princeton local societies were early organized, but having no cohesive power soon disappeared, except the present three Yale Senior Societies.

Kappa Alpha (meaning the original or Northern Society) is the oldest of our present social college fraternities and was founded at Union in 1826. This was followed by three others at Union, Hamilton and one nominally non-secret at Williams. At Yale two fraternities existed in 1844, one supposed to represent election on the exclusive basis of scholarship and the other claiming social standing. This resulted in the organization of a third fraternity, which was the first to extend nationally in a broader way than its predecessors, especially being the first to enter the South, since many of its founders came from that section. The advantages of these fraternities becoming apparent, and at a time when the purely literary and oratorical societies, which were the only student organization in the early days, were declining, the number increased rapidly and soon they became a power in the land.

At first these fraternities were looked on with some favor by the faculty, but later feeling against them increased on the part of the teachers of the old type, who could not understand why the students in college required any clubs of a semi-independent character. Aside from the usual charges brought by older men against clubs of younger men since the world began, namely, of extravagance, immorality and tending to create a center for the more independent and often rebellious spirits, the charge of undemocratic tendencies in separating the students into groups was per-

haps the greatest. We may, however, smile at these worthy faculty members when they make this charge of undemocratic tendency. At the same time that these men were so moved on that score, they were the very ones who arranged the names of all the students, not in the alphabetical order of today, but according to the social rank of their families. As a matter of fact the organization of these fraternities, and the getting together of young men of like tastes naturally had an influence to break up such an Old World system, which was done away with in time. The social groups were left to organize themselves and work out their own salvation on the old basis of "Water finds its own level." Also the religious beliefs and theories of the day tended to create opposition, as the fraternities, representing the younger generation of that time came under the suspicion of these worthy faculty members who were still largely engaged in ecclesiastical, political and personal controversies in strange contrast to the way the officers of our colleges spend their time today. The Morgan Controversy, which culminated in the great Anti-Masonic movement that nearly elected a President of the United States and exercised a great influence in our land for a time, had its natural reaction in the colleges. Secrecy being the chief charge against them at this time, many churches took action against the fraternities in colleges under their control. It was the aftermath of this movement which resulted in National Fraternities being eliminated from Princeton. The Presbyterian Church took strong action against fraternities in all colleges of its connection, but in Princeton alone were they able to maintain this stand, helped as they were by the insistence and strong character of the young Scotchman, Dr. McCosh, who had just taken charge.

Whenever a wave of Socialism or class feeling of any kind sweeps the country, a small eddy of the wave always strikes the fraternities in State universities. Indeed almost every year some wise legislator "arises in his seat" and offers a bill to abolish fraternities at his State university. In nearly every case it proves to be the fact that he failed of election to any social group when in college, and has a personal feeling of bitterness on that score.

The motion enables him, as well, to make many speeches on "Democracy" for the edification of his constituents. In states like Texas, Arkansas, Wisconsin, Mississippi, and others of radical temper of mind, laws and restrictions of various sorts on these organizations have been passed at different times. In Texas the most extraordinary law was passed by the lower House; the Governor was pledged to sign it, and it nearly passed the upper House. The charter and laws regulating the State university comprised an enormous mass of literature affecting great interests. Much was risked in attempting to re-enact this huge charter simply with the purpose of including forever in the charter the abolition of the fraternities. They went to such a ridiculous extent as to make membership an actual criminal offence, punishing by heavy fine and imprisonment as well as immediate expulsion of even the highest stand student if membership could be proved against him. All this sort of work of the fanatics appeals to many, and is closely interwoven with the great middle class theories of control by political edict of every aspect of the citizen's life. Today, however, every State which has ever enacted legislation has rescinded it, the most striking being the action of the Legislature of Mississippi two years ago. The same faculty and leaders who aided the politicians of the old Tillman group in the Legislature to pass the law abolishing fraternities in all State institutions and enacting heavy penalties for its breach, were among those who most actively worked for the repeal of this law. If anyone requires any proof as to the folly of legislative interference in the details of college management, and especially of the students' social life of which they know nothing, we need only investigate the story of fraternities in Mississippi. South Carolina followed in the steps of Mississippi last year, thus leaving no State in the country with any restriction on these fraternities, a striking vindication in view of the hostile action in the past. Aside from Princeton there are no colleges or universities in the United States where fraternities are abolished or to any unreasonable degree restricted, other than Haverford, Oberlin,

Millsaps and a few small and very strict sectarian schools of little standing.

As stated in the book "College Fraternities" prepared by the Conference, the American College Fraternity system is 175 years old. It has initiated some 715,000 members, of whom over half a million are still living. It comprises approximately 200 separate societies, with a total of 4500 chapters located at 650 colleges. Of these, about 1000 chapters represent the fifty or more honorary societies which make little or no effort to maintain halls, rooms or houses. Of the 3500 chapters affiliated with the remaining 150 fraternities, about 2700 occupy college homes. Nearly 1200 houses are owned by their occupants and cost at least $22,000,000. In addition some 1500 houses are leased and their furnishings cost in excess of $3,000,000 more. Nearly 60,000 fraternity men and women are housed under their own roofs, and the number is constantly increasing. About 40,000 members are initiated annually into these societies, of which however about one third are elected to honorary societies as distinguished from the social college fraternities. In addition there are hundreds of local fraternities, clubs or sororities that have no affiliation with the Nationals above described. They claim thousands more in their memberships, own hundreds of houses and have expended millions in their purchase and equipment. The alumni of these fraternities are leaders of thought and expression in almost every field of human activity, particularly in education, religion, government and the professions.

> As described in this book "The system was founded when America was a wilderness. It has kept pace with the economic and spiritual growth of our people, and has furnished them with examples and advice at every step of the way. The American people have been influenced and uplifted by their educated leaders many of whose characters were moulded and developed in the atmosphere of human love and friendship among their Fraternity members. Like the leaven in the loaf the whole human fabric of the nation has felt this en-

> nobling inspiration and been made the better thereby. This is the spiritual side of the picture. The college fraternity has its human ends and purposes. It has come to stay, to progress, and to improve with the coming years. As any human institution will, it has had its faults but these had been due to errors of direction rather than in its underlying principles. Never indifferent to criticism that is wholesome, intelligent, and constructive, it will profit by its errors and avoid their repetition, and, at the same time, serve its members and the Colleges in a wholesome and honorable way.

Of course the above was written by men enthusiastic on the subject, and it is certainly true that there are some objections and weak points in every system and human effort. This other side I have often had presented to me, and while some of the charges arise solely from disappointed ambitions in college days or personal experiences of a trivial kind, there is the element of selection of favored ones among a crowd which inevitably results in those not having the advantages offered feeling hurt and injured. Also in some colleges the fraternities have gone into class politics or athletic selections, which, however, has always brought its own punishment in short order. The charge of drinking and immorality against the members has little relative foundation, as it will be found that the standards of the chapters at a particular college are just about those of the student body at large. However, the fraternities are naturally the objects of criticism in such matters, because of the prominence of their members and because the houses are always located in the most conspicuous position in the town. Therefore anything which occurs in one of these prominent chapter houses is known to all, while the quiet "goings on" in the dormitory or boarding-house cannot be known except in few cases after careful investigation.

The claims that the fraternities stand relatively low in scholarship is the one charge which can be to a certain extent proved. In some colleges the fraternity members stand higher than others, but as a general rule they hold as a group about the average position or perhaps below. We must remember that among thirty or forty

The Gothic—From the Rudolf, Germanic Northland. Harkness Memorial
Central Court at Yale

boys of any college group there are always a few who will bring down the average of the other more earnest students. It is also a fact that fraternity members include most of those students who are prominent in any aspect of college life, athletic, social, political, scholastic or literary. This can never be questioned, as the minute a man becomes really prominent in any sphere he is almost certain of election to a fraternity, since they all struggle to secure leaders and men who will help them to a prominent position. Very seldom is an election to a fraternity declined, even when offered late in the college course, since the student elected under the above circumstances would probably be a young man conscious of the real or possible help to him in after life. In any event the time given by fraternity members to every branch of work and aspect of college life does take away from the time which could be devoted to studies. Almost all faculty members decry this condition, and with justice in many cases. However, fraternity members are simply young men who are picked because of their success or leadership in some aspects of college life, which have developed as part of our institutions and typical of the social life of the entire country. Should college officers be too severe in their criticism of such preoccupation of fraternity members in other branches of college life than studies, let them remember that they are often very willing to receive the benefits resulting to their college from advertising secured by successful athletic contests, glee club and theatrical performances in large cities, and the thousand and one ways in which they themselves encourage, for the purpose of keeping their college before the public and increasing the enthusiasm of their alumni for the worthy object of securing endowments and other support for the college, as well as increasing the future numbers or quality of the students. It is all part of one great machine, and some of the faculty members and college officers I have known as the ones most outspoken against these "extra curriculum" activities on the part of fraternity members, are the very ones most strenuous in their almost childlike enthusiasm in the upbuilding of the one institution with which they are connected. Therefore let us be fair in this matter, and

I submit to these gentlemen that they consider this aspect of a question in which all concerned are interested. It is not entirely the local chapters or general fraternity, but often the college officers and faculty members themselves who are largely responsible for this over-emphasis of the social student life and especially for the conditions which have brought about the perhaps too great influence of the fraternities and clubs.

As a general officer of one of these fraternities devoting the greater part of my time for twenty years to its interest, I could write at some length on this subject. However, this book is not one on fraternities, but rather on college life generally of which the fraternity is simply one important aspect. The influence of these fraternities and clubs run through the entire life of our American institutions and to which reference must be made in many other aspects. Therefore I devote only this chapter to what many, from days long prior to Dr. McCosh down through President Wilson and others to today, have declared to be the most important serious problem of our colleges. In passing, I wish to refute the statement so often made that President Wilson was opposed to national fraternities, and abolished them at Princeton. As shown above this occurred many years before, and as a matter of fact President Wilson was not only a member of one but often declared that he preferred them to the Eating Club system of Princeton against which his efforts were directed. One can also refer to the strong testimonies of so many presidents of our greatest universities and colleges, faculty members and leading men who have largely made our colleges what they are today, that these fraternities are the greatest influence for good, and offer the only training of social or any other sort secured in college, as well as being the college home for so many thousands of our students.

It is said there are more members of fraternities living in their own chapter houses today than there are students of all our colleges and universities residing in dormitories or other college buildings in the entire country. Should fraternities ever be abolished we would simply find that the great majority of college

students had no home and would be thrown out in the streets or on the tender mercies of the landladies of college towns. The fraternities have saved the colleges many millions, now devoted to salaries of faculty members or other good purposes, which would have been required if the colleges had had to build dormitories to house their own students now provided homes by the fraternities. It cannot be said that the cost of these chapter houses is a loss to the general endowment fund of a college, as these chapter houses are the centers of organized effort to raise the endowments of most of our colleges and I can give reference to several where certain chapters have undertaken and made good on the raising of large funds, which could never have been secured through the usual college channels.

Chapter houses of the fraternities became College homes and thus centers of joint student and alumni influence, not through their intent or any purpose to create the situation existing today, but rather through the inability and refusal of the colleges to continue the early policy of housing the students, they themselves turning over to the fraternities the most important influence in college life. President Tappen in the early days as President of the University of Michigan, then the greatest educational center and influence west of the Alleghenies, announced that all great American institutions had put in the background the English living ideas of our early Colleges and would hereafter follow the Continental system of refusing to supply homes of any kind for the students. He turned the dormitories into extra lecture halls, and announced that the University would take no further care or interest in the home and living conditions of the students. This was at the time when the German influence in education and social matters was at its height in our Colleges, and even today we find very few students at our great State universities or other public institutions living in dormitories or college buildings. Some dormitory accommodations are usually offered for a certain number of women, and perhaps a small building or two for a few men, given by someone interested. Only at Yale, Princeton, and a less degree at Harvard, and Dartmouth is there any effort

made to house all the students, although some of the smaller colleges of the old New England public school type offer housing and eating facilities to many of the students. Thus the opportunity and necessity of the fraternity chapter house came about, and as today it would require perhaps a hundred million dollars to duplicate the colleges of Oxford or similar residences for all of our nearly one million students, the fraternity chapter house is a permanent feature and necessity to most of our colleges and universities.

So far we have considered in this chapter chiefly the local or student home aspect of the fraternities. There is also the essentially important aspect of continued alumni interest, nationally or internationally. With most of our fraternities a man pledges himself to membership for life, and simply passes from the Active Chapter to the Alumni Chapter or Association, as in the fraternity of which I am an officer. Many alumni receive little or no advantage from their fraternity membership after college. Indeed with a majority it becomes soon a pleasant memory and one of life's loyalties, which only comes to the attention of the average citizen when he returns to College or at an occasional banquet or other meeting in his home town. Such is not the case with many, as permanent friendships and business associations have been formed in thousands of cases where men from different colleges have first met through common membership in some fraternity. Probably every day in the year there are many pleasant connections made in all lands or the world through fraternity membership. In my fraternity alone we find Americans, and people of other nations educated in the United States, who in foreign lands have become men of prominence, as for instance the Prime Minister of the Japanese Empire who was once a great help to the writer. Cases are innumerable of younger men securing business positions and owing their entire success in life to employment or assistance given by the alumni to them as members of their fraternity. Many boys, a bit wiser than the average, consider this very practical advantage of membership in a fraternity, and are often influenced to join one or another because of the greater business

opportunities offered by one body of alumni over another alumni body of perhaps not the same numbers, wealth or business success. Not many boys are wise enough to consider these advantages of their national fraternity, as the fact that one group has more football players than another seems at the time of Freshman year to be of much greater importance. The practical and material aspect of the National Fraternity membership is on the same basis as membership in clubs and the many Orders of all sorts, so popular in this country and so ingrained in the organization of our American life.

There are also the advantages of membership in alumni clubs and associations. For instance my fraternity owns a beautiful headquarters and club in New York City valued at perhaps half a million dollars. Permanent and transient rooms are available for alumni with a fine restaurant and all the facilities of the best city club. Many other fraternities have clubhouses in New York and elsewhere, which have proved a center of pleasure and of material advantage to thousands of alumni of our different colleges, especially to young men just starting work, perhaps alone and knowing few people, in any one of several of our great cities.

Some fifty-five of the oldest and leading social fraternities belong to the Inter-Fraternity Conference which meets for two days at Thanksgiving time in New York and has branch meetings in Chicago, New Orleans and Los Angeles. The Conference has regular officers and committees charged with the duty of general oversight of fraternity interests and college affairs as far as they relate to these organizations in any part of the country. Should anti-fraternity legislation be threatened in some radical state, the Conference acts as a unit and has its representatives present to help the local chapters in any trouble forced on them. Also the committees of this Conference on such matters as improving scholarship, co-operating with college officers and faculties on all sorts of subjects, helping by suggestions the building of new chapter houses and all similar matters of mutual interest, have proved helpful to the fraternities. The alumni members who

give their time to this very broad work covering interests in every part of the continent, serve without any compensation and give a considerable amount of time and labor, simply because of their loyalty to their own fraternity and belief in the system as the best available today in our colleges.

All these fraternities have national or general organizations, the use of the term differing in the case of fraternities which have chapters only in the United States and those which have extended into Canada. Into our progressive neighbor to the north fraternities entered some time ago with considerable hesitation, but I think I voice the sentiment of all officers in saying that the Canadian chapters established the last twenty years are becoming among the best and most loyal of all. It is now even proposed to extend this system to England, and Oxford is being considered by several as the first location of chapters, because of the number of fraternity members among the Rhodes scholars and the connection of Canadian members. I am personally doubtful as to the success of this plan, since in reality the small colleges of Oxford resemble in many ways the large fraternity groups in many of our universities, which indeed are thought by some to have followed in theory these small English colleges inside the university. Several writers on college affairs have stated that a group of forty or more young men living in a chapter house, with a tutor living with them to help in their studies as has been done in some cases, constitutes the basis of a possible evolution of small groups in our now otherwise totally unorganized and hopeless mass of thousands of students in our big universities, into smaller sections of a class or college somewhat similar to the English small Colleges making up the University.

The central organization is usually called a Council or given a name from Masonic Orders, on which of course the secrecy and ritual aspects of all these college fraternities are founded and follow closely. The systems differ to the extent that quite a book could be written on plans adopted by different ones, and I believe the University of Kansas carries on a thorough investigation of the fraternity situation and organization through its Department

of Sociology. Aside from the running of clubs and other alumni interests, quite considerable sums are expended by the central organization, for rent, printing, business of the annual conventions, issuing catalogs and other material of college interests, meeting the expense of visits by officers to chapters, and usually maintaining a young man on the road who often stays some time with a chapter to help when they are in difficulty or have a low stand. It assists in the raising of funds for chapter houses and other work. Some help organize tours to Europe and maintain summer camps, to act as a center to create friendships between men from different colleges. All this helps to extend the broader national viewpoint of young men naturally provincial and prejudiced, by reason of the propaganda of each college to create and maintain an intense local interest for future purposes of raising endowments and securing workers for the particular college as against its rival. Personally I consider that this last named element is perhaps the strongest aspect of a general or national fraternity, as distinguished from some local club or group which could offer perhaps the same opportunities from a purely local and material viewpoint. Membership in a club which one "makes" and belongs to simply while in college has a social value. But the true sentiment of youth, the Masonic and secret or ritualistic aspect of the Greek-letter fraternities as distinguished from a mere club, is an undoubted element of good during the years of character forming, when sentiment and unselfish devotion appeals if ever. The bigger the thing to which the young man intimately belongs, the bigger and better man it should make him, when the steady localizing pull of our American Colleges, the bitter feeling engendered by athletic rivalry between our institutions, combined with the local interests and narrow family upbringing of the great mass of our students, tend to make them narrow and all-sufficient in their smallness of loyalty and interests. The national connection gives the fraternity a broadening influence, which while imaginative is not imaginary.

A little known chapter of history is the part taken by colleges and also fraternities of the United States during the World War.

Not only were the college clubs in all cities centers of activity, but for instance the thirteen story building owned by my fraternity in New York was a center for not only the organization concerned but many other interests. For three years meetings were held and work undertaken of real importance. Personally I have letters from the War Department commending in high terms the work, referred to as remarkable, having its inception directly or indirectly through the organized national fraternities. The American University Union was aided financially and space provided for representatives of several fraternities in Paris during the War. In the case of my fraternity we also had rooms in the Grand Hotel in Paris for nearly eight months, and I had the privilege of helping many of our younger members in cases of illness, financial difficulty and even at times of death during those dark days. Whatever may be the view of our college groups as American national organizations, their record of patriotic duty for over a century of time and especially in an organized way during the Great War, is something of which any group of men can well be proud and constitutes a part of their interesting history which not even the most hostile can deny.

Local fraternities or clubs not affiliated with national organizations fall into three groups, and are without number, although generally speaking of little influence or interest. So-called "Honor Societies" exist in every college and school in the country, generally being either purely social for the purpose of an occasional party, or based on athletic and other special interests. In all colleges there is at least one Senior society of standing, much sought after but valued because of the natural pleasure and conceit of the individual chosen for prominence in some line. Yale and Dartmouth are exceptions to the above general rule, as especially in Yale the Senior societies are perhaps the most famous student organizations of the country. The oldest is "Skull and Bones" founded in 1833, while "Scroll and Keys" has an almost equal distinction and "Wolf's Head," with the "Elihu Club," are much sought after, and the famous "Tap Day" elections are known throughout the College world. At Dartmouth there are "C and

G," where the men leave their own fraternity houses and live together in the most prominent private building on the campus, "Sphinx Head" and "Dragon." Also in North Carolina there are two important Senior Honor Societies, while the famous "Ribbon Societies" at Virginia are likewise known throughout the South, as perhaps the Yale groups in the North and West. At Cornell we have the relatively old Social Honor Societies of "Mummy" and "Madjura" for alternate years, and in every college from Maine to California there are similar local societies or clubs as a mark of distinction for Seniors and Juniors.

Of an entirely different kind and scope are the very numerous local societies bearing Greek-letter names, organized however solely for the purpose of securing a charter from some National, and which generally disband or fade away if they fail in their efforts. However there are perhaps six old locals of the same character as the regular fraternities, the men of all four classes living in their own houses as their college homes and supported by active and continued interest of their alumni. The two oldest are located at the University of Vermont, one with the name of Delta Psi the same as the national Fraternity founded later. The older of the two is Lambda Iota founded in 1836 and Delta Psi was organized in 1850. At Dartmouth there is K K K known generally as "Tri Kap"; at Wesleyan Eclectic, at Massachusetts Institute of Technology Phi Beta Epsilon strongly supported by the Du Pont family of Delaware, the two old locals at Sheffield Scientific at Yale. "Cloister" and "Colony" and two others at Trinity and Rollins College in Florida which have just taken charters from Nationals. These few are perhaps the only well-known and strong locals which have withstood the tide of National influence and refused to accept charters as part of a larger group.

In addition there are of course the local clubs constituting the social system at Harvard, although the mistaken idea is quite prevalent that no fraternities exist at Harvard, where actually ten national fraternities exist today and any more desiring to enter would have the same opportunity as any local club. The

regular local social system of Harvard is so complicated to an outsider that an entire chapter would have to be devoted to this curious system of circles within circles and "waiting clubs," with the strong society element of Back Bay Boston pervading the entire scheme. The Princeton Eating Club system will also be referred to in the account of that college.

Arguments may properly be made against the American national college fraternity, but the fact remains that it has withstood tremendous opposition and bitter attacks for over a century, that today there is no state in the country which has any law against them and they are more powerful and useful to the student body and alumni than ever before. Weak points in the fraternities should be cured and they should not go beyond their province as social groups and college homes for students. It is certain they cannot be abolished or radically amended until some better system is tried and found a success, and meantime the cohesion and increasing position of these now great international organizations of students and alumni will continue to function and grow stronger throughout the United States and Canada.

In conclusion I present a brief statement of the advantages of our General or National social college fraternities, from the viewpoint of a successful man who has devoted a great amount of time during his life to his Chapter, National Fraternity and helping "his boys." The following is an article written by John Clair Minot, a member of D K E—the class of 1896 of the Bowdoin Chapter. This won the first prize given by the New York Tribune in the contest on the subject of College Fraternities in 1905:

> I am a member of an intercollegiate fraternity with chapters from Maine to California and from Canada to the Gulf, with a central council of graduates in charge of its affairs, with a quarterly magazine devoted to its interests and with many active alumni associations. Such an organization with sixty[1] years of prosperity and usefulness behind it, and with many thousand names upon its rolls, no more needs defense than does the American college itself. It can be attacked only through

[1] Now eighty-seven.

ignorance or malice. The local societies or clubs which exist at a few of our great universities are quite another matter and are not to be confounded with the intercollegiate Greek-letter fraternity system or discussed in connection with it. The latter has justified its existence by thriving in spite of the vigorous opposition which marked its inception; by changing the attitude of college authorities from one of active antagonism to one of cordial support; and by retaining through life the loyal interest of those who were made members in youth. Many of the warmest friendships known today among men were formed years ago within the fraternity circles of the small colleges, and a system of which this can be said must have in it much good and little evil.

The fraternity gives its members a home and congenial associates when he enters college; it sets before him noble ideals of manhood and high incentives which help draw out the best that is in him, it spurs him on to excel in scholarship and other branches of undergraduate activity; it sets a guard over his conduct lest he bring reproach upon the pin he wears with so much pride; in the management of its affairs, it gives him a practical business training; in its halls he gets a drill in debating and speaking which proves a lasting benefit; its chapter house becomes almost a home for him, with all the influence for good which this implies; its intercollegiate feature broadens his view of the educational world and renders doubly pleasant his visits to sister colleges and his meetings with college men all through his life; it gives him as an undergraduate the benefit of the acquaintance of many alumni, a circumstance which becomes a valuable asset when he enters upon his life-work; and it gives him precious friendships which will be cherished among his dearest possessions while life remains.

No wonder the French Commission reported that the most remarkable thing in our universities was the student social organizations and especially the fraternities. As President Thwing stated, the attempt on the part of the faculties or outside influence to regulate the students' social life has failed. That will always

be the case. To abolish fraternities has proved absolutely impossible. The chief reason Thwing gives is that these are not really student organizations in the sense of being simply a collection of boys in college, but they have the backing and support of so many of the strongest alumni, who have always arisen to the defense of their fraternities. It would be easy enough for faculties to pass a rule abolishing the fraternities, but if this were ever accomplished other clubs or groups of a secret and less desirable kind would in twenty-four hours take their places, resulting in chaos in the social life of the colleges. As stated above, some new and better plan and system must be offered before even consideration can be given to any definite changes in the system which has now for a century supplied most of the organized social opportunities, college homes and broader ties binding together undergraduates and alumni of each college, and giving the only friendship relation existing between the localized student bodies of our institutions in all parts of the country.

CHAPTER VIII

ATHLETICS

"Don't let studies interfere with your education."

After all health is the most important thing in the life of every man and woman. Strength and beauty of body have been respected and admired since the world began. Athletics in an organized way have centered the interest of mankind from times long before the days of Greece, when the Olympic Games and athletic life of the youth of the land assumed an importance never known before or since. Games of one kind or another have figured in all the early religions and civilizations of the world. No argument is needed for athletics, when organized to enable the greatest number to take part and to extend the benefit and interest of sports to the general public. However, history proves that games and athletics of all sorts have inevitably degenerated into a situation where relatively few paid persons offer a great show for the average person. So the old Greek and Roman games degenerated into affairs of license and immorality, or to the horrors and brutalities of the amphitheatre. The moral aspect of games of course differs in each country and clime. Horse racing and cock fighting arouse the interests of all classes in more southern lands. For years past England has been the great athletic country, and we still must admire the real idea of sportsmanship inherent in the men of that country, especially in their colleges and universities as compared to the students of all other lands of the world.

In the early days in our small colleges the boys kicked footballs around and played the other games of youth in an obscure way. Athletics first became organized at Yale, where, in 1843, the

first rowing club of any college was formed, and in 1852 the first inter-collegiate race was rowed with Harvard. The only restriction noted for training on that occasion was the request that the crew avoid sweets and drink on the actual day of the race and for a short time previously. Football, in the sense of kicking or catching the ball, is very old but a regular team and association was not formed until 1872 at Yale, where later Walter Camp practically governed the early days of football. Baseball is quite recent, and in 1872, also at Yale, the first track athletic association was formed. The minor branches of athletics now organized in every college and school in the land have developed from time to time, until today the names alone of these different branches would fill a printed page. Polo is probably the oldest game known played as it is today. We can see pictures of the old Assyrian kings on ponies and playing with the same mallet and ball we are accustomed to. Archery is one of the oldest sports, but has never taken here, any more than has cricket, a game as scientific as any other, but one which lasts too long for the active and impatient American.

From these small beginnings has grown a system or scheme of athletics which centers the greatest interest of the majority of the students of our land. The friendly games of a few years ago have been superseded by tremendous events held in many a stadium seating from fifty to a hundred thousand people. Every large university and prominent college must today have a stadium seating more than its special rival, or the reason for their college's continued existence seems to be wanting to the average student and active younger alumnus. The vast amount of money invested in such huge structures, filled to any extent only once a year in most cases, as well as in the gymnasiums and properties of all sorts devoted to college athletics is simply startling compared with investments for similar purposes in England and other countries of the world. Our colleges excel to an extent where we sometimes wonder whether we are as far in advance of these other countries in general athletics and the benefit possible to the average person when comparing our many millions invested, with

the small amounts and simple organization of athletics abroad.

One of the most serious charges made against athletics is that our collegiate games have come to include an economic feature which is entirely foreign to educational ideals and which makes them, from beginning to end, purely commercial enterprises. To begin with, a certain class of men register for the sole and only purpose of majoring in athletics. Such men are placed in a separate class apart from their mates under the tutelage of trained experts. This costs money, and so do many other things incidental to training, travel and carrying out the schedule. Various schemes for meeting these expenses have been tried, but as yet no satisfactory plan is proposed. No matter what plan may be in vogue, it is now generally agreed that each institution should require an exact accounting for all money handled. In our big universities sums received run up into the hundreds of thousands of dollars, and of course are under alumni or professional charge. Such an enormous free income is a great temptation for at least a pretty liberal viewpoint on expenditures. All college Athletic Associations now publish financial reports, but the only figures ever seen by even the average alumnus are in very general terms, and cannot prove either the necessity of such sums separated from the pockets of the students and alumni, or vouch against the "honest graft" so often considered perfectly correct. I doubt if there has ever been any basis for charges of irregularities in the collection or disbursement of these huge sums of money handled by two or three student managers or alumni overseers. However, such things as the ridiculously high board paid for training table expenses, many sweaters and other garments necessary for the game given to each player, private cars and other traveling expenses on the basis of millionaire railroad directors, not to speak of large salaries paid the coaches and the great number of workers of all sorts, make impossible a really economic system free of criticism. One always hears each season of this college or that buying athletes, especially football players. These charges are usually made by students or alumni of the rival institution, and have sometimes been proved, but very seldom. The fact of the case is that direct

payment is too easy of discovery by critical rivals. However, I have personal knowledge of many young men who have been indirectly secured for the benefit of many of the colleges with which I have been indirectly associated. Take a high school boy in a small town at a distance from the college concerned. He becomes a good football, baseball or track man, and it is remarkable how quickly this little school boy's record becomes known broadcast through the free-masonry of college athletic interest. Indirect pressure is brought to bear by the teachers in his school, or by some enthusiastic alumni of several colleges living in his town. They seldom offer him money direct to enter their college, but suddenly become interested in his welfare and very philanthropic in their belief that such a noble young man should receive a good college education, and he and his parents, of perhaps limited means, are assured that John will be enabled financially to enter and graduate from college. There are scholarships for many colleges created by different cities, or perhaps this kindly alumnus may simply advance the money to the parents for their son's education. Perhaps no money passes at all, but when John enters college he finds the kindly alumnus has arranged through the coach for him to have the exclusive right to sell programs, shoes, or to secure through any one of similar sources enough to pay his living expenses. The fraternities are brought strongly into this picture, as the active alumnus in the small town was usually prominent enough in college to be a member of one, and as an inducement to enter his college the promise is often made that he can feel assured of election to the fraternity of his choice. Of course all this is denied by those concerned, and by the average student carried away by ideas of so-called loyalty to his college. They all admit that other colleges do just this or worse, but that their college is never concerned with anything except developing the highest bodily and mental excellence of men who naturally choose that college because of its being the best in the country. This system of securing athletes from schools is absolutely general and applies to every institution in the country. The old practice of "fixing" good players already in college to leave that

college and enter another to play, by financial inducements, is now pretty well prevented in our best colleges by the rule that a man transferring from another college cannot take part in intercollegiate contests until a year later. Still the premium set on athletic success by the student body and the alumni, and actively supported by the great majority of faculty members as a means of securing advertising for their college, creates a far too widespread belief in boys' minds that the rule of life is to secure what you want at any cost and to put aside ideals of personal choice and truthfulness which may conflict. We all regret this tendency inevitable to the tremendous and recent interest in organized athletics and our great contests, but I believe conditions are being slowly but surely improved, and that the idea of "sportsmanship" in its best sense is more widespread today than for some years past.

Especially at the big universities and leading colleges, where the investment for athletics is largest and the coaches paid such high salaries as to really secure men of the best possible standing, we find a determination to root out these evils in order to preserve athletics to which so many are devoted and to protect the good name of the institution. I think the greatest damage today is rather in the high schools and small colleges, which have more to gain by success and less to lose by bending the knee and closing the eyes to these excesses and the danger to the character of the students. Still, under the better prevailing conditions of today, anyone intimately acquainted with the proper interest in athletics of the Oxford or Cambridge students must admit that we still have something to learn, not in extending our athletic organizations to the final point of efficiency but rather in reducing interest among the students to the proper loyalty to their college and interest in the game as such. The healthy diffusion of sport all over the community should be far more the object, than the production of a little group of successful semi-professionals. The moral evil of a system which tends to that kind of thing is obvious, and for one like myself who has been associated for twenty years with students and alumni intimately connected with the

management of intercollegiate athletics, I can only express the hope that the high tide of almost insane interest in these great contests has been reached, and that the efforts now being made to encourage inter-mural sports and athletics within each college may be developed as a counter-attraction and basis for a saner plan of offering an opportunity for good sport and bodily health to all.

Aside from any financial or material gain inherent in the present excess of interest in the great shows, we meet an even more permanent difficulty in the fact that success in athletics receives a much greater reward from the student body itself than success in any sort of intellectual or other effort. The athlete is not only a popular hero and receives all the social advantages of early election to the fraternities and clubs, but he often gets the positions that in olden times were considered especially the reward of the industrious scholar. While the dean's office and faculty members are seldom directly concerned, yet it is perfectly well known that even scholarships supposed to be based on studies are often held by the big athletes, who may be essential to the success of the football team or track. Perhaps it is only that these young men are given special attention by mental as well as physical coaches, as I know very well is done by the fraternity brothers in the case of athletes whose mental attributes are below their physical ability. A year or so ago a famous football college advertised through its publicity bureau that most of the men on the football team were of Phi Beta Kappa stand, but I happen to know personally many of them to be low stand, and could only find the names of two or three who belonged to that famous order and I believe this notice, like many of the same sort from other colleges must have been written by some enthusiast, who perhaps turned the three letters around by mistake in his mind.

The average athlete of good mental equipment cannot possibly secure the stand to which he otherwise would rise when he devotes many hours every day to hard taining, his thoughts during the day or dreams at night centering solely around the game. I have to smile sometimes when these boys really fool themselves into

the idea that they are martyrs devoting their lives to the sacred cause of their College. Of course they must have the tonic of such a belief, but the advantages to themselves are so obvious as to cause you to wonder whether they are really the clever boys you believe, when making such a claim. The average prominent athlete is generally very much a young man of the world and has been so since his high school days, because of his being the center of his fellows and through his association with older men. A good friend of mine was diverted from the college he wished to attend to another, on the promise by a wealthy alumnus that he would be taken care of indirectly at the latter college. In answer to my question as to whether he thought that was quite right and honest, he replied that he certainly did, since he was simply receiving his reward for hard work at high school and was fairly selling what he had, just as a hard student who was trying to sell his mental ability to the college or others interested in supporting him if he secured the scholarships offered on a basis of high stand. Athletic scholarships are well known in most of our colleges, and the difficulty of changing this appears almost insurmountable, since no college with its best efforts can prevent its alumni from following this course through almost semi-professional interest in athletics. As long as the student body and alumni, not to speak of the faculty, set the premium they do on athletic success, just so long will present conditions continue; and few fairly have the right to criticize the athlete himself.

Sometimes college officers get together and presidents or deans make public addresses decrying excess in athletics. In some cases they have even gone so far as to attempt to minimize the danger we all see by penalizing the athlete in one way or another. In many colleges a certain stand in studies is required before the man concerned is allowed to take part in intercollegiate sports. Fraternities being the other object of special concern and the one other subject of almost equally intense student interest, are likewise required to maintain a certain scholastic stand before one can become a member. However there is no real reason for either. For as to fraternities they should not be signalled out for either

favor or restriction beyond other organizations, or the individuals making up the group as students in that college. As to the athlete and others leading in outside interests, all our colleges are perfectly willing to avail themselves of the advertising they receive from a good football team. It seems hardly fair that our colleges should accept these benefits and still penalize the men who sacrifice their hours of recreation and study for this purpose.

I once heard a stirring address by a dean of a great university directed against the building of too expensive fraternity chapter houses, and the rivalry of each chapter to have a larger and better building than the others. I was much impressed, until soon after I was visiting at that college and heard the same dean make an eloquent plea before the student body to get together and devote their earnest time and effort to securing funds to build a larger and finer stadium than any college of the same size in the country. His efforts for the simple life and against the competition of armaments were well delivered, but it seemed to me as if his acts on the other side spoke louder than his words. A president and leading members of the faculty who never attend football games and "root" for their college are bound to lose support, while those who are seen running up and down the lines waving their hats and cheering loudly receive popular acclaim, not only from the students but the athletic-mad element among the alumni. Our huge investments, with the vast and intricate organizations of athletics in the colleges of this country stupefy one who investigates the subject. There is no definite remedy, except to hope that all those in authority will use what discretion they have in trying to lead into quieter channels this entirely proper and laudable interest of the American people in organized athletics.

CHAPTER IX

THEIR MORALS AND THE GREAT AMERICAN GAME

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."
Wordsworth, "The Tables Turned."

"There is nothing good or bad,
But thinking makes it so."
Shakespere, "Hamlet."

We now come to the one great and absorbing interest passed on by our Puritan ancestors to the average American of Anglo-Saxon or German descent. Aside from the middle class people of England, no one else in the world has ever in history taken the attitude so common in this country, where it is said that no American can ever be entirely happy unless he is reforming everybody but himself. If one examines the enormous number of laws proposed and even passed by Congress, the state legislatures, city councils and all the way down the line, he would find that a great proportion of them all had something to do with changing social or moral conditions as they exist and reforming something or other. This almost childish American reliance on making people good, and securing the conditions we hope for in heaven, by passing countless laws astonishes anyone else in the world. In all other countries people are interested only in themselves, or those with whom they have direct relations and in the State. A prominent Frenchman recently told me that he could not understand why men living at a distance should give large sums of

money for chapter houses to provide fine homes for sons of utter strangers to him, although of course he might contribute to the support of a university for the general good of the country. It is said that there are something like ten or twelve thousand corporations existing under states or national charters, all devoted to some form of moral or social uplift, most of them supporting paid secretaries and others. The amount of money one can secure from the American people to improve the moral condition of the Chinese or our boys in college, or any other object whatever looking toward moral uplift, is astounding. This is the Great American Game of reforming somebody, and in the colleges it has many interesting and amusing aspects.

A remarkable social phenomenon has attracted world-wide attention during the last few years in America, where two streams of thought and action are rushing madly in opposite directions. On the one hand we hear of the changed views of the younger portion of our population on moral and social affairs, and it is certain that a great part of our people are accepting the viewpoint of foreign countries as to their social and personal life. It is also strangely true that more than ever are our people carrying out the charge so often made, that Americans are never happy unless they are reforming everybody but themselves, and the mills of the law are grinding out laws, rules and regulations on every conceivable subject in the attempt to regulate in great detail the personal every-day life of the people.

It is therefore to be expected that our colleges follow suit, and the complicated organization of our large institutions rivals the mass of committees and commissions we find at Washington. We should all support the administration of our colleges in an effort to preserve law and order and a decent respect for the conventions of life. However, the effort today tends to go too far in regulating the life of the student, trying to prevent the mistakes incident to youth and life generally. The new profession of social deans under whatever name, such as Dean of Men, Dean of Student Activities, or Dean of Social Affairs, has created a situa-

tion in most of our large institutions similar to that in Congress and our state legislatures, where a committee or commission must make business for itself by first presenting some terrible condition of affairs and then proposing laws to correct it.

The natural result of this craze to adopt so many laws, rules and regulations, is that an active and practical people like ours simply pass them and never keep them. We have no machinery in our form of government to repeal laws once enacted, since our system of control of everything from top to bottom is by committees, whose business is to consider and enact laws on the subject under their charge. There is no committee on repeal of existing laws; no one is interested or empowered to act. In the city of New York alone it is said that we have fifteen hundred existing laws affecting daily life of the citizens not one of which is ever enforced or generally known. Therefore is it any wonder that so many of these laws regulating the social and moral life, especially that of Prohibition, are not enforced or respected, as is the case with the great majority of our laws which would be absolutely impossible to enforce strictly and allow life to continue on a rational basis? This applies to the colleges, and the best thing that could happen in regard to the morals of college students, would be to cancel at least half of the rules and regulations outstanding in most colleges governing the details of such matters. An endless number of books and articles could be and are written on this matter of morals, so that it would be impractical even to refer here to general conditions in the country. However no one can explain the existence on the one hand of this craze for reform and multitude of laws, showing the moral interests of our people, with the paradoxical undoubted increase of immorality and a general loose view on all such matters as sex, marriage and the rest; the increased drinking of hard liquor especially by the upper classes and college students; the loss of real power of religion in spite of the great increase of wealth of the churches; the lessening of respect by the rising generation for their elders and the leaders in Church and State—and the great increase of major crimes in

this country, until today our country over and especially several of our cities have a record never approached in any other part of the world in times of peace.

Of course the war upset the college generation of that time, and its influence is only just passing, since the time has now just come for the first that the boys and girls entering are too young to be influenced by the general exciting conditions of those times, and by their older brothers and sisters who had active part in the great struggle. The second great cause for this immorality, from our old Puritan viewpoint, is perhaps the most important of all, namely the newly acquired freedom of women, politically, socially and morally. The late William Jennings Bryan stated just before his death, that as he considered Prohibition was a success, he would devote the rest of his life to working for the "single standard" of sex and morals, and outlined a bill in Congress imposing severe penalties for any breaches of the moral code known in the Victorian Era. If he lived today he would find that the boys and girls have adopted his theory, and that there is a "single standard"; not however the one he referred to as the woman's standard, but rather that of the alleged men's standard of all times. Anyway the girls of today consider that they are on a perfectly equal standing with their brothers in moral relations, good or bad, and as able to make their own choice in these matters as are their boy friends. Co-education in the colleges has had largely to do with this, for as boys and girls grow up together, recite in the same classes, belong to the same societies and clubs and lead the same life together at all times, this result is natural. Perhaps it is for the best, and certainly today the average girl and young woman is more intelligent on such matters, and better able to take care of herself than the type we read about in novels of the past, where they were always either extremely wicked or else showed such an utter want of average common sense as to justify the viewpoint evidently held by the men. Anyway this equality of women in all respects has come to stay, and will become more fixed as time goes on. After the novelty has worn off and matters settle down, it will undoubtedly be for the best,

notwithstanding the horror expressed by so many of the older generation. The third element of the great change we all realize has arrived, is the automobile, giving opportunity to leave the home environment at a minute's notice. There is hardly a boy or girl of today in our colleges who cannot drive a car; most of them own or have the use of one or more. Automobiles form the basis of a great part of the conversation and thought of our people, and the changes this rapid means of conveyance have made in the nerves, home instincts, social and moral attributes of the people are beyond what anyone might consider possible. The fourth great element which has brought about the changed viewpoint of life is undoubtedly Prohibition, a well meant and idealistic theory for the betterment of mankind, which has brought results so unexpected and far reaching as to present the most extraordinary situation known to the world. The Prohibition question permeates the entire life of this country, and has a special relation to the morals of college students.

A wealthy man from Chicago named Crane, busied himself with investigating the moral conditions of our colleges, several years ago, and his report was one of those exaggerated statements of actual facts on which several books and articles have been based. In the Atlantic Monthly "Those Wild Young People" by Mrs. Grundy gave a much cleverer description of their real life, than books on college life like the "Plastic Age" and others, which shocked the older and middle aged generation. Yet all these are based on actual facts, and most of what is stated can be duplicated in thousands of cases in most of our colleges. However, they present these cases so as to impress one that the life and customs depicted are universal. Of course such is not the case, as there are many thousands of young men and young women of the same earnest, forceful and conscientious type we have had in the past and will always have with us in this land. It were well if we had many more of this type in our colleges, rather than the noisy "uplift movement" crowd, who from a desire for notoriety or self-gain busy themselves in other people's affairs, without any good results. In the "Rampant Age" we find a somewhat ex-

aggerated introduction by a seventeen-year-old to present conditions in the High School life of our students today.

> These are the colorful clays from which the men and women of tomorrow must be moulded. These are not the college-age rebels—these are the actual Younger Generation, the children in their teens. These are the riotous growths of very new timber, born to and rooted in that revolt against old standards and conventions which has steadily been growing more apparent since the World War. These youngsters of the Prohibition Era have grown to adolescence with open law-defiance all about them—that, and a general deterioration of moral standards on the part of their elders.
>
> These are your children and your neighbor's children, oh condemned grown-ups! The aloof and laughing young people you pass on the sidewalks of the cities you have builded, or see driving Fords over muddy roads to country high schools—how are they faring? What do they do behind the back which you so consistently keep turned upon them?
>
> Gone are the bridles with which you might earlier have curbed and controlled these last-borns. Who is to blame?

I could continue indefinitely giving examples from my experiences in the colleges in all parts of the country, and show how free and easy are the views and how immoral the acts, from the viewpoint of the so-called older generation and former American standards, but that would be nothing new as so many books and articles have been written on the subject the past few years. I could refer to charges against certain clubs and societies, both of boys and girls, in connection with initiations and affairs which would make the hair on the heads of their good parents stand straight up. I could refer even to reports of many organizations, such as the Chicago Woman's Club, the Parent-Teachers Association of another city and others without end, showing the alleged immorality and increasing degeneracy of the rising generation. However, the fact is as stated: there exists a different viewpoint on most social and moral questions with the younger and rising

generation, than that which has existed in every part of this country at any time in our history. We are adopting, slowly but surely, what may be the European viewpoint on many of these questions. The entire freedom of women, co-education, the automobile, and Prohibition have changed social customs. There is no use complaining.

I think that really the most permanent and dangerous aspect of this question is the undoubted loss of regard or even respect by the younger for the older, by the average citizen for the leaders in civic affairs and above all the loss of control of the younger people by the Church. The old religious arguments fail to excite any interest, and religious fear is entirely absent from the minds of the younger crowd. The exhortations of the older, and apparent belief of the younger, for the need of repentance for sin, so evident in the stories and lives of the college students of the early days, has absolutely gone. Perhaps this is merely a practical application of the philosophy of the boy who, being asked by his teacher what was the essential prerequisite to repentance, replied, "To commit sin." It is said that more than eighty per cent of all crimes are committed by persons less than twenty-five years old; that the average age of burglars has decreased in ten years from thirty to little over twenty-one years, and that forty-two per cent of the unmarried mothers are school girls averaging a little over sixteen years of age. Against this, let us place our claim that America is the most moral country in the world, and that Americans can justly look down on the degenerate peoples of Europe and their moral standards. How can this alleged immorality and lawlessness of our people be true in view of the many millions spent every year for education in this education-mad land, where in the State of New York alone, in less than three years, more than six hundred millions of dollars have been spent on public school education, and in those same years more than fifty thousands of the pupils in these schools were sent to prison as convicted criminals. These last two statements are made on the authority of a trustworthy article in the North American Review, and of course have no special relation to the colleges, but simply

show that College life certainly compares favorably, even if taken at the worst, with the record of the average citizen.

Aside from the great increase of machinery for the general religious work in our colleges under charge of officials, the Y. M. C. A., and the various regular church pastors, we find a recent outburst of semi-religious groups or cults, founded ostensibly on the ground of morals and ethics rather than to extend any definite religious belief. One of these is based almost entirely on sex and claims especially to combat the undoubted great increase of irregularity or the degenerate tendency of both sexes, which subjects are never discussed in public print and cannot be controlled through ordinary channels. It claims to have a great moral influence on those who have gone far into the irregular paths, and has considerable secret influence in many of our Eastern colleges, as well as at Oxford. What good influence on the moral side may be exerted by these more complicated uplift movements in present student life, is quite uncertain.

The Protestant Church having failed to hold its control, there remains the home, or what is left of it. Parents of the richer class today seem only too willing to ship their small sons, thirteen years old or younger, away to the big boarding schools, and thereafter only see them for a short time at summer resorts and at Christmas. Those who send their children to the public schools are finding that the increasing strain of life and multitude of interests take their attention more than ever before away from the upbringing of their children; they are therefore more than willing to leave to the schools and colleges this training—or want of it, in nearly all cases in the public schools, and in most of our colleges. This is the one reason or excuse for the advancing claim of professional regulators of the lives and morals of the students in many of our universities.

If morals are the customs of the people in a given place at a certain time, it is natural that they change constantly and are different at various times in even the same parts of the country. Today the world has a tendency to standardization, and in course of time the view of the average person that the life and morals

of all others are far inferior to those of his little set in his own town, will dwindle, but we have still much of the belief of the old cave man as to the wickedness of the cave men living just the other side of the mountain. The culture of the older colleges is considered by the students there as proved. The reply of a dean of a great central western institution to a complaint of mine about a statement he had made incorrectly reporting something I had said, was that he suspected I was not in sympathy with the "Ideals of the Central West," but he did not set forth exactly what these might be. That is a charactertistic reaction.

In some parts of the land membership in a church and adherence to religious belief is of prime interest, while in other places this is neglected in favor of the test of sexual morality or of the drinking of something other than water. Therefore no reliance can be placed on statistics for all parts of the country. On the question of the narrow meaning of morals, usually in the mind of the average American meaning relation of the sexes and similar matters, statistics are especially untrustworthy. I have seen some very silly reports made up from inquiries of students on this subject, as it is certain that few would reply honestly to questions of this kind when they knew it would be made public and perhaps be used against them. It is natural that in a small college in a country town, where boys come largely from the preparatory schools and have been more carefully brought up and looked after than the general run from the high schools, especially if also these colleges are in New England like Bowdoin or Williams, we should find the proportion of young men who have committed infractions of that nature to be much smaller than elsewhere. A good guess, founded on some figures and on rather reliable talk of the boys on this and kindred subjects of natural interest, would be that the proportion is at least seventy per cent by the time of leaving college. However, in one fine university in the South, a secret written and signed ballot was made by the members of the group and I believe seriously answered. This showed, on the two questions involved, that twenty of the twenty-two boys drank, although the majority only occasionally at

parties, while of the other two one was always in athletic training and the other honestly believed it wrong. On the other subject the vote was twenty-one out of the twenty-two who confessed at some time or another to have had sexual intercourse, but this was explained when the returns were read, by the remark of the President that he regretted very much indeed to find that they had one liar in the crowd. The two extreme examples I have in mind are colleges of high standing, and the boys concerned are of the best families in the section and personally prominent in the college and average good citizens later. Therefore do not rely on statistics on drinking or any moral question, as I fear there are so many liars on those matters, from the nature of the case, and that no faith can be placed on these reports from Methodist Boards and other uplifters on the one hand, or from those having some object in proving the contrary.

Just as Prohibition has had unfortunate results not foreseen by its well meaning originators, so we find in the matter of morals something to the same effect. We find, on the physical side, a new absence of fear of the effects of irregularities. Medical science has made great advances recently in the cure and prevention of social diseases, and the extension of knowledge on this subject during the war and the courses in most of our colleges on hygiene have taught the boys and girls how to avoid much of what they were formerly afraid. Some of the lectures at colleges on this subject, usually given to Freshmen, have a result opposite to what is desired. Most of these lectures are by medical men and consist of three parts, namely first a short moral talk, then the attempt to frighten the auditors by sometimes terrible and ghastly tales of results of the errors, concluding with a general laudation of the medical profession and praise of the great things it can now do to prevent and cure. Therefore the general impression on unsophisticated boys, is to arouse their interest and intention to find out all about sex, feeling that it is perfectly safe so to do. As to the girls, much the same result has been brought about by the dissemination of literature on Birth Control, which, however good a basis it may have, simply shows them also the ways of safety.

When I first started visiting colleges many years ago, the dean in one of our great colleges complained about the morals of several members of my Chapter, and stated that as a strict moralist himself and deeply interested in these matters, he was much concerned to find that the morals of many of the young men were such that he feared some of the good-looking co-eds were often spoken to on the streets in the evening by the boys. He recalled this complaint of many years ago in a recent talk, and said that he felt even more concerned today, but that he would have to change the expression and state that today no good-looking boy was safe around the streets of that town after dark.

On a broader question, however, there is no doubt in my mind from my experience of many years past that in pre-prohibition days, when drinking, except when resulting in some disturbance, was neither a crime nor considered very seriously, deans and others interested in the personal lives of students always used the word "Morals" to denote sex irregularities or some act like cheating. Those were the subjects then discussed in which the rulers and advisors of young men and women were concerned in our colleges. Today I visit one college after another and constantly meet younger Alumni interested in student life. They now generally use the word "Morals" to refer to drinking nine times out of ten. All the energies of deans and other officers, president's reports and efforts of those connected with the universities, relate solely as to whether the boys drink, and their morals are referred to and discussed solely on that basis. In other words, whether a man takes a glass of beer or not is the criterion at this time of frenzy on the subject. On the other hand, there has been such a broadening of viewpoint, especially on sex acts and relations, as to make infractions either a minor matter in the minds of deans, college officers and younger alumni, or a subject too difficult to tackle or even discuss under present unsettled social conditions in our land. Anyway this change of viewpoint on these subjects is absolutely certain and of much interest.

We should not, however, lose hope or go to too great an extreme in our views on these matters, since, as a basic proposition,

the elements making up our people come from the best stocks of the world and are inherently sound. Referring to some attacks on moral life in colleges, President Taft stated that he had no sympathy with the kind of investigation by those who found it necessary to send detectives among the students to find out how bad the boys were, and that wickedness that had to be unearthed with a spade ordinarily ought to be kept under the clod that the spade raises. The stories of the wild and immoral college riots of the type alleged to be common in Hollywood are largely fictitious and in any event exaggerated, as are charges on other grounds including the greatly increasing degeneracy and sex irregularities among both the men and the women in our colleges. Such things have always been and always will be, and with the increase of wealth and travel the younger generation will be more and more "people of the world" and will have eaten at a younger age of the fruit of the tree of knowledge of good and evil. Morals in the colleges are above the average of the population in the greater part of our country, and efforts to suppress and control too strictly will bring the unfavorable result always proved in the past. "A certain amount of freedom to go wrong is essential in a university, where men are learning, not to obey, but to choose." This sentence is from a report by the late Sir Walter Raleigh, professor of literature at Oxford, and will not be agreed with or understood by many petty minds among college officers and others, whose views of the world and history of life are limited by their own experiences.

Amid all the uproar over the morals and drinking of the rising generation, we occasionally find some word from the viewpoint of the old fashioned reserve in regard to private affairs, which as Dr. Van Dyke once stated, may be called either a mark of good manners or a sign of silly pride according to your own education. Instead of the questionnaires being sent out by deans' offices and fraternities to the boys in college, inquiring whether they drank or smoked and if they ever had illicit relations with women and so on down the line, I would close this chapter with a really fine letter from a father to his son, reprinted from the *Yale Alumni*

Weekly of some years ago, calling attention on one hand to the liberal viewpoint, and on the other to the fact that if a young man followed this advice he might not be a professional moralist, but he would certainly be a gentleman and develop into a good citizen. Would that other fathers could have the broad humanity and manly attitude sought to be conveyed to this boy just entering college, which letter I may say has appealed equally to the boys themselves as shown by its being read at several student meetings and republished in most of the fraternity magazines.

> My Dear Son:—I am writing a few things I meant to say to you when we took our last walk together, the day before you left for Yale. I intended to say them then, and I will even confess that I shamelessly inveigled you into taking a stroll on a quiet street that I might rehearse a carefully prepared bit of Chesterfield up-to-date; but somehow I could not seem to begin—and, after all, perhaps I can write what was in my mind more freely and plainly than I could have spoken it.
>
> I think I had never realized before that I was getting old.
>
> Of course, I have known that my hair is causing your mother much solicitude, and that I am hopelessly wedded to my glasses while reading my daily paper; but in some incomprehensible way I had forgotten to associate these trifles with the encroachments of time. It was the sudden realization that you were about to become a Freshman in the college from which, as it seems to me, I but yesterday graduated, that "froze the genial current of my soul," and spared you my paternal lecture.
>
> Why, I can shut my eyes and still hear the Ivy Song, as we sang it that beautiful June morning; and yet but a few nights more and you will be locked in the deadly Rush on the same field where I triumphantly received two blackened eyes, and, I trust, gave many more!
>
> Another thing, trifling in itself, opened my eyes to the fact of my advancing years.
>
> My son, my loyal and affectionate boy, some day it may be yours to know the pain, the unreasonable pain

that comes over a man to know that between him and his boy, and his boy's friends, an unseen but unassailable barrier has arisen, erected by no human agency; and to feel that while they may experience a vague respect and even curiosity to know what exists on your side of the barrier you on your part would give all—wealth, position, influence, honor—to get back to theirs! All the world, clumsily or gracefully, is crawling over this barrier; but not one ever crawls back again!

You have ever seemed happy to be with me; you have worked with me, read and smoked with me, even played golf with me; but the subtle change in your attitude, the kindling of your eye when we met young men of your age, is the keenest pain I have ever known; yet one which, God knows! I would not reproach you with.

It explains what I used to see on my father's face and did not understand.

For the tyranny of youth, my son, is the one tyranny which never has been, never can be overthrown. Nothing can displace it, nothing shake its power.

I usually beat you at golf, and occasionally at tennis; I suppose that if we were to spar together I might still make a respectable showing, and at least "save my face." It avails nothing. I am on my side of the barrier, you on yours.

It seems but a year and a day since I tucked the ball under my arm and sped down the gridiron, sustained by the yells of my partisans; and if our game lacked the machine-like precision of the mass formations you are already somewhat familiar with, it was a good game, and we were good men, and all on the right side of the barrier!

So bear with me if I pause a moment and gaze back across this inevitable gulf into the pleasant land that lies behind me—a picture evoked by your dawning college career.

I would not have you think me regretful, or melancholy. Life has been good to me—and every age has its gifts for the man who is willing to work for them and use them temperately. And nothing is more ungraceful, more ludicrous, than the spectacle of one who attempts to linger over the pleasures of an age he has

outlived, and ignore the advantages of his own time of life.

Yet, as the years bring weakness, the mind persistently drifts back to the earlier periods of life, until the aged actually enter a phase we not inaptly name "second childhood," from which Heaven forefend me!

I can still appreciate a pair of sparkling blue eyes, and I am not oblivious to the turn of a pretty shoulder; although I devoutly trust that my interest is now impersonal and merely artistic.

I can still do my 18 holes of golf well under 85 and I think I shot last fall as well as ever in my life; but I must admit, sadly but not rancorously, that I much prefer my comfortable grandstand seat to my old position of half-back, and I should not be willing to run at top speed for a quarter of a mile, except upon a matter of great moment.

And so, comfortably situated upon my side of the barrier, let me, my dear son, who have spared you so much elderly wisdom (more, I fear, because I have hitherto been blissfully unaware of my own seniority than from any conscious motive) let me, I say, indulge in a few customary parental warnings to you at this time. I trust that they will not be hackneyed, and I know that they will be sincere.

Some fathers say to their sons upon the first home leaving— "Beware of wine and women!" I do not.

If your home life has not taught you the virtue of a temperate, clean life, as I hope, then no words of mine can do it, and you must learn, as too many others have, from a bitter intimacy with its antithesis.

As to women, I never avoided them; I sought them out, from the time when, a red-cheeked youngster, I trudged to school beside a red-cheeked lassie—asleep these many years in the little village lot where lie so many with whom I fought and played these many years gone by.

I have no advice to offer you on this great subject; its ethics are not taught by letter. If I have any regrets, they are not for your ear, nor any man's. And if, of some women I have known, I cannot say that I lifted them up, at least of no woman can it be said that I thrust her down!

I ask of you no more than this and the guidance of your own heart; that, in the latter years, when you, too, pass over the barrier, you may not leave behind you shadows on the flower-decked meadows of your youth.

You will probably play cards in college; most men do—I did. The gambling instinct in man is primordial. Kept under due bounds, if not useful, it is at least comparatively harmless. This is the very best that I or any honest man can say of it. I should be glad if you never cared to gamble; but I do not ask it. Assuming that you will, I do not insult you, and myself equally, by warning you against unfairness; to suppose you capable of cheating at cards is to suppose an impossibility. You could not do so without forfeiting the right ever to enter your home again. But some careless and insidious practices, not unknown in my day and class, savor to the upright mind of cheating, without always incurring its penalties.

To play with men who you know cannot afford to lose, and who must either cheat or suffer privation; to play when you yourself must win your bet to square yourself; that is, when you do not reasonably see how you are going to raise the money to pay providing you lose—this is a gambler's chance to which no gentleman will ever expose his fellow players.

There is nothing heroic about these desperate casts of the die; one risks only the other fellow's money. These practices I ask and expect you to avoid.

I ask nothing of you in the way of a declared position on religion. Your mother may have demanded more of you here—entreated more; I cannot. I ask but this: that you will give earnest, serious consideration to the fact that we exist on this planet for a shockingly brief fraction of eternity; that it behooves every man to diligently seek an answer to the great question— Why am I here? and then, as best he can, to live up to the ideal enjoined by his answer. And if this carries you far, and if it leads you to embrace any of the great creeds of Christendom, this will be to your mother an unspeakable joy, and perhaps not less so to me; but it is a question which cannot be settled by the mere filial desire to please.

Last of all, while you are in college, be of it and support its every healthful activity.

I ask no academic honor your natural inclinations may not lead you to strive for; no physical supremacy your animal spirits may not instinctively reach out and grasp.

You will, I presume, make the fraternity I made, and, I hope, the societies; you will probably then learn that your father was not always a dignified, bearded man in pince-nez and frock coat, and that on his side of the barrier he cut not a few capers which, seen in the clear light of his summer, gain little grace. Yet, were he to live his life over again, he would cut the same, or worse.

Finally, if you make any of the teams, never quit. That is all the secret of success. Never quit!

Quitting, I like to believe, has not been a striking characteristic of our family, and it is not tolerated in our college.

If you can't win the scholarship, fight it out to the end of the examination.

If you can't win your race, at least finish—somewhere.

If your boat can't win, at least keep pulling on your oar, even if your eye glazes and the taste of blood comes into your throat with every heave.

If you cannot make your five yards in football, keep bucking the line—never let up—if you can't see, or hear, keep plugging ahead. Never quit! If you forget all else I have said, remember these two words through all your life, and come success or failure, I shall proudly think of you as my own dear son.

And so, from the old home-life, farewell, and Godspeed!

Your Affectionate Father

CHAPTER X

DRINKING—WATER OR HOOTCH?

"Wine that maketh glad the heart of man."
Psalm CIV: 15

"Like the best wine, that goeth down sweetly, causing the lips of those that are asleep to speak."
SONG OF SOLOMON, VII: 9

Even stranger than our love for the Great American Game of reforming other people's morals, and indeed as part of it, is our viewpoint on drinking. Ever since man was created and rose to even the lowest point in civilization, the juice of the grape, the milk of the cocoanut, the compressed life juice of rye and barley, potatoes and almost every other growing thing, have contributed to the life of man in supplying him with something other than plain water, offering the facility for social intercourse and kindly relations which established friendships and pleasant customs without number since the world began. The drinking of a cup of claret, beer, or whatever may be natural to the country, with the meals is almost as natural as eating, and the two have certainly been associated inseparably in history. As far as known not a single great man whose name appears in history has ever been known as a Prohibitionist, from Christ, before His time and since; not even the greatest fanatic on this subject can claim otherwise, and there almost seems some association between extreme repression and mediocrity.

Especially has the drinking of something other than ice water been associated with college student life since the first. It is the basis of nearly all social groups, play, songs and college literature, and student customs generally. Extreme prohibitionists may

feebly deny, but they know in their hearts it is true, that not only because of youth, but because of the surrounding conditions and romance of student life, that the day will never come when the students of this or any other country will only have water or coca-cola for the parties which are essential to student social life since time began.

I do not discuss Prohibition as a theory or as a practical question for our country at large, as undoubtedly it broke the political and unmoral control of the saloon forever, and has probably done great good to many, especially of the working classes. It certainly has brought about great changes for the worse in the so-called upper class and in our college life. Formerly the boys would let loose on an occasional old beer riot, which would probably shock the more tender sensibilities of faculty and students alike to-day. The question arises whether that was not better than the results we find to-day after ten years of Prohibition, within the student body and outside, involving the system of espionage and attempted repression by countless regulations on the one hand, and on the other the hypocrisy; falsehood developed into admitted respectability; the substitution of bad and often poisonous hard liquor for the old beer as the drink of students; the hip flask and the hard drink hidden in the bedrooms instead of taken downtown in some restaurant or beer garden, not to speak of the sad results of this system in the loss of life and injury caused by boys and girls who have been drinking bad liquor and driving automobiles; the transferring of the drinking parties from at least nominally respectable restaurants or even the old saloons to the secrecy of the cellar or worse places well known to the student body today as the only resorts where parties can be held; and the resulting immorality in a broad sense.

The same issue is involved with students' rooms in dormitories or boarding-houses, but as the fraternity chapter houses are more conspicuous, we usually hear of the real or feigned horror of older men in the fact that the boys drink in the fraternity houses, where formerly as a matter of fact they never did. Nearly all chapter houses have rules against this, and of course it is essential that a

fraternity chapter house should be kept as a respectable home on the same basis of that of the average citizen, which is a limit certainly one could not expect to exceed, considering that we have to deal with College boys in the properly impetuous period of life, when parties and social relations should attract if ever. However, let these too critical older men think for a moment. Brawls in a prominent fraternity house are injurious to all concerned, and will generally bring their own punishment swiftly from the college officials or alumni of the chapter. However, do you honestly wish that youth shall so change, and your son become such a strange youth, as when for instance a friend, who has entertained him at his college arrives for a return visit and he takes him, as a mark of appreciation of friendship and special courtesy for the crowning event of the visit, down to a drug store and treats him to a glass of raspberry ice cream soda? O, older man, did you do that, and is that the virile, full-blooded sort of boy we all like and who has become the best citizen of the world since time began, or have times so changed and efficiency run to such an extent that this is the type of boy America hopes for?

This was certainly never so in the early days of our colleges, for Harvard, Yale and the others officially supplied all the students with at least one quart of beer and cider at regular intervals. Also at commencement and other affairs the corporation used to sell a certain number of barrels of beer, as at Harvard in 1749 where it placed on sale "twenty barrels of strong beer, but not a bit more," and prohibited anyone else from selling beer except the College. It carefully provided as to how the beer should be made and the trustees were only careful that the students should drink good beer. The buttery figured largely for many years and was a sort of canteen, where beer and cider were always kept. This seems to have been a small edition of the similar department in the Oxford Colleges, some of which are especially proud of the fine port and other historic drinks they provide. Does anyone having attended meals at Oxford, in the beautiful halls where both the teachers and students meet at least once a day for meals and social intercourse, claim that because of allow-

ing moderate use of wine, these occasions are less dignified and useful in training than the average Commons or rush meal of American colleges, not to speak of the rather loose and often disgraceful conduct of the average students in their later "hootch" parties? Who could imagine dignified Faculty members attending these and mingling with the students on the friendly basis of similar occasions in England, Germany, France and all other civilized countries of the world? Aside from these theories, the question can only be answered in the affirmative, by claiming that our American students are different from all others, of less mature age or mentality, poorer social training and less common sense. Personally I do not subscribe to this view, and know that if given half a chance the average American boy can acquire social culture and all other qualities which make the students of other countries really the educated class. However the fanatics on this Prohibition business today do take the stand that our American students, as indeed the whole public, must be controlled by specific laws and held down with the imminent fear of drastic punishment, for an act which has never been considered as a crime, or out of the way, in reason.

However I am not writing a discourse on Prohibition, and only claim from my experience of many years that while the amount of drinking has perhaps decreased, because of the substitution of the naturally smaller amount of hard liquor for the old students' beer, in general Prohibition has introduced and firmly fixed theories of hypocrisy and falsehood naturally uncongenial to youth and especially unnatural in student social life.

The evidence before the United States Senate Committee two years ago, on the amount of drinking, differed so widely that no conclusions could be reached; Professor Fisher of Yale and some others made extreme statements to the general effect that college students had given up drinking. The report issued by the Methodist Committee on Prohibition a year ago was so ridiculous as to cause even strong Prohibition supporters to smile. However, to me there was one even sadder aspect of this absurd report, said to have been prepared on the basis of a year's solid work by a

large number of people, namely, what were frankly false statements made by so many presidents and deans of colleges. No president or dean of any college today, except perhaps a very few small denominational schools in the country, could honestly state that at most only twenty per cent of the students in the college ever drink,—presumably meaning something other than water or temperance drinks. To the credit of some, I will say their replies were either evasive or intimated the truth, and at most utilized the phrases now in use such as "no drinking issue here," or "law enforcement is observed by our student body." Perhaps they were vindicated on the ground that the end always justifies the means, and that their position is to defend and advance the interests of their college. Under best possible conditions it might be the same fraction could be used in reverse order, for it is very certain that of the men in the student body of our American colleges taken the country over, at least eighty per cent sometimes drink liquid stronger than water or temperance drinks. I have seen inside statistics of some colleges and fraternity chapters, which would put the average much above this and make it nearly unanimous, but my best belief is that perhaps eighty per cent of men drink, at least to some degree. There are colleges in a few sections of the country which would reduce somewhat the drinking average for the entire land. Considering this average of our nearly one million students, although I am dealing chiefly with the men and cannot speak with equal authority as to the women, who admittedly are drinking ten to one over some years ago, the political mystery deepens. Where does the huge Prohibition vote come from, and why do such a multitude of Americans drink themselves and then go out and vote to prevent and punish others who do the same as they?

In the fraternities there are generally strict rules against drinking in the houses, and the drinking at conventions and other affairs is less public. Some of the fraternities controlled by interests located in the Central West or Plains States where Prohibition is in part real, have developed into a sort of an anti-saloon league and enforcement associations through their national offi-

cers, but I do not notice that the boys belonging to their chapters in different parts of the country act any differently when they get together with others, than do the members of the fraternities which are not so exclusively consumed with the enforcement of this particular law. The old social fraternity of Theta Nu Epsilon, founded at Wesleyan way back in 1845, takes men from all the fraternities in a college, and the alleged purpose is thus to create cordial feelings between them and hold parties where good fellowship of the old fashioned sort can be maintained. The other of equal fame is Kappa Beta Phi, reversing the name of the scholarship society, and wearing a pin of a very similar sort but inscribed with the beer mug instead of the scroll and having other differences in purpose. Dean Clark of Illinois is the head of the bitter campaign being waged by so many officers against these two boyish and not very useful organizations. The campaign however has apparently only caused a revival of interest, and I can state on authority that today they exist and thrive in very many colleges, without the good members of the Faculty even suspecting such a terrible fact. This is simply an example of the student viewpoint, and the result of the bringing up of the new generation in the cult of secrecy. Perhaps this is well expressed by a clever and otherwise unusually upright prominent Senior in one college, who, when speaking of the success in evading punishment for having some drinks on the train to a football game, as reported by one of the students acting as a spy for the Dean's office, stated that there was nothing immoral in a whole chapter rehearsing falsehoods in regard to this matter, including even the pillars of the Y. M. C. A. and student officers, since, as he naively remarked, "While formerly it was said that a gentleman could lie to save the honor of a woman, today it has become part of the creed of all Americans that one is equally justified in lying under any condition in connection with drinking and the Prohibition law."

We see student councils solemnly meeting to discipline some boy whose name has been sent to them by the dean's office on this ground, when they themselves have perhaps attended a secret

drinking party the night before. However, is this any worse than what we see all around as examples to them, of politicians voting for, and submitting, bills to punish others for the breach of this law and then becoming quite drunk themselves, or judges on the bench condemning poor men to prison, then leaving the bench to take drinks with their friends at home, and even college professors severely criticizing and punishing students who drink, only to do the like themselves when they leave that town or even very secretly giving friends drinks in their own homes. I can make these last statements from repeated experiences of my own with the classes of men named, and it is just what we see all about us. Therefore do not condemn the boys and girls in college, for they are no worse in this respect, and probably much better, than the average taken our land over.

CHAPTER XI

DEAR OLD DEMOCRACY

"There is nothing new, except what is forgotten."

"The man that hails you Tom or Jack,
And proves, by thumping on the back."
Cowper, "On Friendship."

It has been well said that a stranger can criticise almost any aspect of the college to an undergraduate, except the only two which are never open to discussion at any institution in America. The boy will admit, as Corbin said in his book, that athletics have been in bad shape for some time past, that the teachers are poor and the courses not inspiring. The only two things he will always insist on are that his college has the most beautiful campus in the country, and is the most democratic college in America. Grant him both of these and he is perfectly satisfied.

President Cutten of Colgate at his inauguration delivered an address entitled "The Reconstruction of Democracy" with special reference, of course, to democracy in our Colleges. He stated that "The word Democracy has become a fetish in America, and to criticise or even question it is considered not only poor form, but destines one to failure. We are permitted to do violence to democracy in our actions so long as we extol it with our words. As a matter of fact, however, the popular idea of democracy is a delusion—the world has never seen such a democracy, and from the nature of the case it never can. * * * If all men were born free and equal, democracy would not only be possible, but it would be very desirable, but whether fortunately or unfortun-

ately this is not the fact." He gives statistics taken from the Army records at the time of the War, which showed that of all the young men examined to the number of over three millions, twenty-five per cent were mentally subnormal with the average mentality of between thirteen and fourteen years of age. Of course no reasoning man claims that God made all men and women equal, mentally, physically, morally or intellectually, and indeed it is the extreme difference between people which makes the world interesting and allows for progress. If all were on the same level, either high or low, it would simply mean the mediocrity claimed to be desired by so many reformers who talk without thinking. As the English girl said when an American reminded her of the statement in the Declaration of Independence that all men were born equal: "Men may be born equal, but if so, many deteriorate very soon after birth."

We do not propose to discuss this ideal theory, and our presumption is that democracy in our Colleges may be considered as simply allowing "the square deal" so often referred to by Theodore Roosevelt. Of course some men are rich and others poor, some are physically strong and become heroes in athletics, while others are physically incapable or else prefer the milder ways of pleasure. The earlier colleges sought to create leaders and an aristocracy of intellect. Today this would be impossible in our enormous colleges even if desirable; and as democracy means a general average as near equality as possible, our educational system must submit to the inevitable and train simply the average man and woman on an average plane of educational effort. The new Honors System proposed at some of the larger eastern universities are an admission that democracy in education is incompatible with what most of the faculty desire, and they propose to now follow the English system and largely return to the ideals of our early colleges. President Eliot, brilliant as always, referred to the effort to make the social life at Harvard more democratic, by stating that "for social purposes democracy is too near an approach to infinity."

We may take the Harvard definition of democracy as simply a

social condition free of undue and artificial restraint. If we accept this the efforts of President Wilson to divide the classes at Princeton into compulsory groups using the different club or fraternity houses as units for each class, was attempting the impossible, due to the inherent and reprehensible fact of human nature that a man or boy has a predilection for choosing his own friends. At the time this great experiment was being attempted, the Princeton *Alumni Weekly*, with apologies to Mr. Dooley, published "The Quo Vadis Systoom," in which the "Mr. Dooley" of the occasion remarks to the "Mr. Hennessey":

> "Should a b'y choose his own frinds? Niver in this wur-rld, Hinnessey. It's inconsistent with human nachur and dimmycratic eye-deals. Th' faculty's th' wans to choose a b'y's frinds f'r him, and save him th' throuble. That's wan iv the' advantages iv a college edycation. Natchoorly, Hinnessey, a preceptoor from th' Banks iv th' Wabash, owin' t' his many an' larned degrees, knows better than a Pr-rinceton b'y what he likes in th' way iv frinds. That's human nachur, Hinnessey. What did ye think th' preceptoors was for? To hear thim say their lissons? No, Hinnessey, that's a German theory. It's t' hear thim say their prayers. That' th' Pr-rinceton spert. An' then t' tuck thim into bed. That's leadership."

As a statement in defense of what I call the Harvard definition of democracy, as simply an absence of restraint and entire freedom in social as well as educational matters, perhaps we might take the following extract from the letter by H. K. Moderwell of the class of '12, referring to an oration by a prominent man urging that the great need of Harvard was to make the social life entirely democratic.

> "We ask the question, 'Why should Harvard be democratic?' Few ever express this doubt, though many must feel it. Democracy at Harvard is assumed to be *ipso facto* desirable. But the social classes would rarely fraternize in the outside world, and it is but natural that when they are thrown together in the free atmosphere of Harvard they do not much fraternize there either. No institution can create a social atmosphere

> much different from that of the society of which it is a part. We accept as self-evident that America is not in any fundamental sense democratic; conflicting interests are too deeply opposed. Accordingly, any democracy at Harvard, and any show of it, must be a fostered, manufactured thing. At best it is but a temporary, strained, half-willing affair; at worst it becomes an unwillingness to face the facts, a hypocritical pretense, a performance of the ostrich with his head in the sand. It is healthy that Harvard should express truly and freely the natures and desires of the men who compose it; it is not healthy that it should pretend a state of affairs which does not, and cannot exist. And many of the men on whose presumed behalf this artificial democratization is being undertaken believe that the present situation, and even more freedom, is the right one, and deprecate the attempt to make things appear different."

Of course I realize it makes one unpopular not to fall into line with the usual colleges president's commencement oration, and the editorials in college and fraternity magazines as to the immediate need of making the colleges even more democratic. However, is it not true that perhaps too much stress is laid upon the sorrows of the poor young man who thinks that he is wronged by those, who, having more money and different associations, do not hunt him up, embrace him and call him his brother? The tastes of men, young and old, are various, and the college world is not and cannot be made to be wholly different from the world in general. Young men as well as their elders will and must select their own companions, their own fields of usefulness, their own objects of endeavor, interest and ambition. The old Roman state was certainly the most democratic of its day and perhaps since, but the Roman was only democratic in his relation with other fellow citizens, and not to the stranger outside the group. The Jewish people were even a more extreme example of democracy within combined with an exclusive viewpoint for those without, and it is certain that this handful of people have maintained themselves and bid fair to continue their remarkable prominence in all aspects of life throughout the world. I have known many young

men who were always talking democracy while in college, especially if they themselves were great athletes or other prominent men securing all life had to offer in their college, but who immediately on leaving college became anything but democratic even in the broader sense. It seems to me that real democracy is simply allowing a fair deal to others, combined with taking such opportunities as offered to give a helping hand to another less well placed and thus help even a little bit as we go along in life. The best part of a man's democracy will come later than college when we see how he behaves to the working men in his mill, how far able he is to put himself in the other man's place who is seeking a job, and how he feels when visiting foreign lands or meeting others he believes are below him on the social and intellectual plane. This is what counts rather than after dinner speeches, orations at conventions, president's or dean's reports and the talk we so often hear in chapter houses or other college centers.

It would be very interesting to collect the views on what is democracy from different colleges in all parts of the country. These differ more widely perhaps than the opinions on any other subject. At one college democracy means that the great majority of students shall make fraternities or clubs, in another that the prices of tickets and expenses for the Proms shall be kept low, or that the prominent men without regard to whether they are rich or poor shall wait on table; I recollect a very interesting discussion on this subject in a chapter house at a certain western university. Sitting around the fire after dinner, the subject turned to the difference between the ideas on which the selection for fraternities are based in the East and in the West. It was the opinion of these boys that the chapters in the East were greatly to be blamed, and probably more so in the South, because they gave considerable weight to the family position and former social training of the candidates. When they had demolished the other two sections of the land and passed on to other subjects, I then led the conversation around by asking what sort of a Freshman delegation they had in their chapter. They at once became enthusiastic, and told me that they were wonderful boys, including

some athletes and also the sons of men who had made a lot of money in business, one of them being the manager of one of the big departments in Sears-Roebuck and another's father the biggest wholesale grocer in that section. This naive explanation simply boiled the difference down to the fact that in the East and South family and social position were considered important, while in their section it was the business and money of the parents.

The fraternities are often attacked on the ground of being undemocratic, but from my experience living and working with them for over twenty years, I can absolutely state that they are, on the whole, the most democratic groups of young men in the world. Perhaps the boys do live in too fine chapter houses beyond what they will have when they return home, and of course these groups are composed of the leading men in all branches of college interests, including the social which usually requires at least moderate means. My fraternity includes an enormous number of very rich men, among the alumni and in college. But it is a fact that there is not a chapter of the forty-six in this country which does not include a mixture of rich and poor, many of the latter waiting on table, and entirely working their way through college. If the slightest suggestion of criticism of others on this score were ever made by any boy I certainly have never heard of it, and the man taking such an attitude would be dealt with promptly. To my own knowledge boys in college form friendships with very little concern about the matter of wealth. They will not be coerced into intimate association with any one, but to say that wealth or socially exclusive family position makes a man a success in college and popular among his fellows is absolutely false.

I believe that every chapter in the country has funds, or can remit dues, so that few if any poor boys will be kept out if they are wanted, in order to add prestige to the Chapter or simply because of their being good boys whom the crowd want to have live with them. We sometimes hear criticisms also of fraternity conventions and the like, but I can say that perhaps these conventions are the greatest help to college democracy, as they bring

together men from all parts of the land, rich and poor, from little country colleges and big universities. By forming friendships and meeting boys of the same age coming from distant parts and reared under different conditions, they dissipate the provincialism of untraveled youth and teach new and larger views of the greatness of our land and life in general. There may be proper criticisms of fraternities in other respects, but as to the charge of an undue and unnecessary social exclusiveness and hostility to college democracy as we know it, no proof has been submitted and the contrary is the fact.

A democracy exists where all kinds of people are freely gathered, and at college there are certainly all kinds, wealth and also deep poverty. Indeed the colleges generally go too far in announcing how democratic they are, and the statistics issued as a favorite theme of the faculty addresses are really misleading, for in attempting to show how many men are working their way through, I know that they include every boy who ever turned his hand or mind to anything which might bring him a few extra dollars, including occasional tutoring by someone above the average mental ability, pleasant and light work during the summer at a resort or playing baseball. These figures include many rich boys who do something for reasons far away from the impelling one of getting a living and an education. To read the accounts of the student body at some of the colleges which are always emphasizing the fact, one would think that the academic rank and file was composed solely of hard working farmers, boot-blacks, waiters, motormen and such like, with an occasional pale poet and a few gilded youth in the background. There is too much advertising that they are poor men's colleges and the thing is overdone.

The sound policy on this, and especially all social and personal questions, is not to attempt to make regulations and erect barriers either to keep boys together or keep them separate. The less we depend upon artificial restrictions and the more we depend upon the wholesome, friendly, gregarious instincts of the average American youth, the better. To try to root out the fraternity or club

system in our colleges would be as foolish as it would be futile. The remedy for the evils which may exist lies within the system and not outside of it. Let us realize the fact that in the United States and Canada as in no other countries in the world, do the classes mix and mingle from youth up, and especially in college it is still the popular and admirable thing to work during college or the summer vacations, working at all sorts of avocations as do so many even of our richest boys, something which is impossible and never thought of in any other land of the world. Our campus life is intimate, and whether the students are members of fraternities and clubs or not, we find very generally that nearly all our students show a cordial and friendly spirit and wish to live with other men on terms of mutual esteem, not because of compulsion from without, but because there is at heart and evident all around them the necessity of so doing and the consciousness of the worth of manhood. Contrasting the present with the past even in this land, I am certain our colleges today are not less democratic, but more so than we or other lands have ever known. On the other hand let us cut out some of the cant on this subject, especially in certain parts of the land and in some colleges where it seems to be the usual expression used when referring to any subject, and perhaps show a little more broadness of mind and real effort to become interested in others, and realize that there are other colleges and student bodies equally as deserving as our own. Also let us remember that this can be done without herding men in groups against their will, or talking about general clubs to which all can belong, as the measure of success in any club is its ability to make people want to join it, and that seems to be best demonstrated and preserved by keeping some of them out. In an article in the *Atlantic Monthly* the letter of a "Father to his Freshman Son" states: "There is a democratic ideal of a great college without any clubs, where the lion and the lamb shall escort one another about with tails entwined, and every student shall be like every other student, and have similar habits and associates. This ideal is a good deal dis-

cussed and a good deal applauded in the public press. Whether it will ever come true I cannot tell."

That sort of equality is simply mediocrity in things social or educational, and will never occur in college or outside until human nature changes. However, it is still true that the spirit of the American college student is essentially democratic in the sense of being fair, and as said by Dr. Richmond, President of Union, "There is a primitive quality in a college community akin to that of the early Anglo-Saxon tribe. The king is the man who can. He must be a man of his hands—one who can do things—and such a man is as likely to come from the farm as from the city. However, the question is never asked, and no one cares. This makes for democracy."

Therefore let us not worry so much about Dear Old Democracy in our Colleges, for notwithstanding all the bunk spilled and formal routine of talk on this subject, the heart of the American student is democratic, and the life of today at the average college in the United States and Canada is the best example of a fair and reasonable democracy, and will so continue as long as those not living this life will keep hands off, and allow the student to work it out in his little kingdom on the inevitably free and democratic lines we find today among them.

CHAPTER XII

SELF-GOVERNMENT AND THE HONOR SYSTEM

"The law is good, if a man use it lawfully."
Timothy 1:8

Student self-government and the Honor System are often considered as one subject, but I think the facts will show that they are entirely distinct and often in conflict with each other. Institutions where the Honor System has made the greatest success and bound the students together with real ideals, are very largely those where there is no organized student self-government, such as at Virginia and other southern colleges as well as Harvard and Yale and some of the older institutions in the east. On the other hand I know of some where student self-government is organized to the last degree, with considerable time of the students taken up by regular campaigns in favor of parties and individuals for student councils, student assemblies and countless class offices, but where the Honor System is not in existence at all or only maintains a sort of formal life. Therefore we will consider these subjects separately, although of course they naturally run into one another in our minds.

Actually student self-government is very old as a system, especially at Bologna and other mediæval universities where the organized students controlled the entire machinery of the institution and strictly relegated the faculty to their proper positions. Indeed in our continental universities up to the present time, the students select their own courses of studies and professors whose lectures they wish to attend, and they could not imagine the

dictation and supervision of their personal lives and even studies that we find here in America. The student self-government of the mediæval universities was largely built up around "the Nations," consisting of organized student groups from different countries or sections of the same country, banded together on social lines and in some cases living together, as do the fraternities today.

However all this was changed when our universities were founded, for they were more like the English public schools for young boys. Therefore it took time for the idea to grow that the student body should have to do with the government of the institution. I do not know where this movement first took definite shape, but in general it seems to be more common in the central and western than in the eastern or southern universities. Also it is found more at the large universities than it is in the smaller colleges where the president may also act as dean and the personal relation between the teachers and the students is so close, as to enable them to meet on questions of discipline, athletics and social life, a relationship impossible at the huge institutions, especially the state universities. The usual plan of a self-government system is for the election of a student council, with men from each class after Freshman year. The council has more or less influence or power according to the institution, and perhaps more especially when some really strong man is at the head of the undergraduate body. This undergraduate power may be offset when a dean or other Faculty member has some intimate knowledge of the students' life and is also a strong and aggressive leader. There are other aspects of this machinery, referred to also under the Honor System, which probably help to maintain peace and quiet within the campus, and have the benefit of making many of the students believe that they have really much to do with the conduct of their university. This helps to increase college spirit, and sometimes relieves the dean's office of troublesome questions of discipline.

The difficulty with most of the self-government plans at present in operation is that the student jurisdiction is so limited and their activities are touched at so few points that only a small percent-

age of student interests are at all affected by it. Whether this field should be widened is a question, for while it might tend towards democracy, it is evidently considered that American students are not sufficiently interested in or qualified to conduct these affairs; and in any event the plan has never been tried. President Thwing says in his book: "Student self-government has generally been introduced by the faculty rather than by the students themselves, and on the whole it has not been a general success. It must be said that this form of college control has largely passed away. Students like novelties and when the self-government has ceased to be novel, it has lost a share of its interest. The machinery has, in certain cases, been heavy and cumbersome and the process of its work laborious."

During the past year at Yale this entire matter has been gone into, and it was decided not to follow out the plan as found in operation at other colleges. In a recent address Dean Mendell showed that any university was composed of three divisions, and that each component part has a distinct function—the alumni to support and criticise, the faculty to direct, and the student body to enjoy the privileges offered. Thus the students, when they undertake to govern the institution or even to regulate the Honor System, are in a measure exceeding their province. In a recent editorial the *News* stated the viewpoint at the College, where so many of our student customs have originated, as follows:

> "Another essential point for a great university is that its undergraduate students should be in a sense self-governing. We do not mean that we should necessarily adopt any *formally organized system* of student government. These systems have worked well in some places and badly in others. I mean rather that the students should be so far animated by the spirit and habit of self-control that they should take from the faculties the duty of watching over the details of student morals. Fifty years ago the time of the professors and "tutors" was largely occupied with detecting and punishing student violations of a somewhat artificial code of faculty morals. Today three or four electric lights do more

work in behalf of public order than four times that number of tutors could ever accomplish; and a single policeman, if endowed with a reasonable measure of wisdom, can do as much as ten professors for the maintenance of decorum. The reason for this is that when you have electric lights and a policeman, instead of spies and overseers, the gentlemanly instinct of the students can, as a rule, be trusted to assert itself."

Turning to the Honor System, which may or may not be part of some plan of student self-government, we find that it originated at the University of Virginia, when Thomas Jefferson introduced this idea among others considered revolutionary at all the other institutions of the land, and in his famous report to the Legislature stated what may be rightly regarded as the origin and axiom of the Honor System, as follows:

"The best mode of government for youth in large collections is certainly a desideratum not yet attained by us. It may be well questioned whether fear after a certain age is a motive to which we should have ordinary recourse. The human character is susceptible of other incitements to correct conduct more worthy of employ and of better effect. Pride of character, laudable ambition, and moral dispositions are innate correctives of the indiscretion of that lively age; and when strengthened by habitual appeals and exercise have a happier effect on future character than the degrading motive of fear. Hardening them to disgrace, to corporal punishment and servile humiliations cannot be the best process for producing erect character. The affectionate deportment between father and son offers in fact the best example for that of tutor and pupil; and the experience and practice of other countries in this respect may be worthy of inquiry and consideration with us. It will then be for the wisdom and discretion of the visitors to devise and perfect a proper system of government, which if it is founded in reason and comity will be more likely to nourish in the minds of our youth the combined spirit of order and self-respect, so congenial with our political institutions, and so important to be woven into the American character."

At Virginia the Honor System is certainly a success and an ideal met with in few parts of our country. Perhaps it cannot be said that the alumni of this university always maintain such ideals through life in the hard rub of business and politics, but to one who knows the life there as intimately as I do, the veneration and absolute honesty of the boys in matters directly concerned with this ideal is extraordinary, and perhaps the most inspiring thing I know of in college life. There are other institutions of which the same can be said, especially in the South, such as Virginia Military Institute, Washington and Lee, and the best of the universities and schools scattered through that section. The Honor System works well in many of our colleges in the North, notably so at Princeton, and at some in other sections of our country. However, by tradition the South is essentially the section of the land where such a plan can be carried out with real success, chiefly because the average southern boy looks upon lying and cheating as the two crimes against nature which cannot be excused, simply a different angle from those of other parts of the land who may consider drinking, sex immorality or other aspects of life as of more essential importance. The Honor System must evolve and grow so as to become a tradition ingrained in the lives and hearts of the students for many years, before it can be a real success permeating the spirit and life of the institution. It cannot be made to order, and in most places where it has proved a failure, the reason is evident because of its having been introduced suddenly and as a complete system like a new set of regulations issued from the dean's office affecting courses of studies.

The Honor System is either the best or worst thing in the world for a student body. The fine element has been briefly referred to above, but where it has not the real and honest support of the entire student body, it had better not be tried because of the falsehood, hypocrisy and weakening of character which is the inevitable result of any fake. It has become the fashion, and many of our colleges seem to advertise that they have the Honor System along with cheap board at Commons. Even where the Honor System has continued for some time in a college, we may find a grad-

ual weakening of the spirit underlying this plan. It has become a fad of the students to help prove to themselves that youth is independent today, but as a matter of fact it really works to the directly opposite result and has been made the scheme of many a dean's office, faculty committee or church board to regulate the details of the students' life and to get under control the institution, the alumni body, the social organizations of the students and the machinery of the faculty. Indeed it has been extended so as to bring about a practical Reign of Terror among the students and faculty alike in more than one institution, and on the result of this tendency when pursued to a greater extent I cite the following specific case, similar to events which occur in many other colleges.

At an old New England college under the control of the most militant of our Reform Churches, the Honor System was started a few years ago, first to control cheating in examinations and various other provisions were rapidly added. Finally the usual procedure in such cases was, a year or so ago, for the dean to call to his office a few of the leading students of the active sort, including of course the presidents of the classes and officers of the Y. M. C. A. It was explained to them that the honor of the college was closely related to the Honor System and that drinking in all its aspects should therefore be placed under this machinery and enforced by the students themselves. The real reason behind this may be the inability of the dean to control this and other aspects of the student life, in the kind yet efficient manner displayed by the late Dean Wright I knew at Yale, Dean Page at Virginia and others of the same sort still found at many of our colleges.

The next step is always to call a student meeting, at which the Honor committee presents a resolution prepared by the dean, who with the president attends and makes the usual speech requesting such action. The meeting was attended by the usual handful and of course the plan was adopted. The Honor committee then appointed others to act as "under cover agents," and the whole machinery as we see it in after life was then gotten under way. I happened to learn of two cases showing the way it works. In one case the young man was really a ring-leader of affairs which did

not bring credit to the university in college and a neighboring town, and was known as a hard-drinking man. However as a member of one of the leading fraternities and holding a political office in college he was reprimanded and suspended for a month only. The other case was of a poor boy, who "had no friends." He seldom drank, but after a visit from his own father brought out a couple of bottles of beer and offered one to his room-mate. There was not the best of feeling between the two and his room-mate was the sort of reformer who believed that his conscience and duty to the college and Honor System required him to report this act. The result of this case was that this young man, who was working his way through college and to whom an education meant much, was tried under the Honor System and expelled forever from college. No further comment is needed as to the misuse of what may best be called in too many cases the "Dishonor System," with the attending hypocrisy and false views against which we must contend today as the greatest danger to our students in college as well as to their elders in after life.

> In the report of the president of one college we read the following: We would like to advocate the complete abolishment of the Honor Committee, but we realize with regret that that is impossible, as yet. In a Utopian University, of course, honor would be so widespread that no machinery to enforce its observance would be necessary. Personally, however, we are of the opinion that it would be better for the few guilty to escape than for the great majority, like petty detectives, to sign a pledge that they will report all offenses to the Committee. We have in mind the case of one professor, of whom it is reported that when he was attending the University, he and some companions climbed a tree to spy into the room of a student who was suspected of dishonorable practices. That man, although undoubtedly actuated by the best of intentions and a mere youthful desire to "detect," was guilty of an absurd and vulgar excess of zeal. That is an extreme example of the past generation; it seems to us that by this time students of our Universities should have reached the point where

the tradition of honor should be ingrained in us all, and where honor may be taken as a matter of course.

The Honor System has never been tried at Harvard, while at Yale the plan was attempted but has not met with success the few years it has been in existence. Indeed this last winter the students seem to have finally decided that an organized system of this sort was unnecessary, and that they preferred no plan at all or even the old fashioned strict supervision by the faculty at examinations, rather than have to sign the agreements usually required, whereby they pledge themselves not to cheat and further that they would report any and all they could find who had broken the rules.

It seems too bad that these obstacles should have arisen to what in theory is an ideal condition. Personally I believe that the success of the plan at Virginia is because it is a matter of Honor and not an Honor System. On arriving at college students do not receive long and detailed statements that they must not cheat, and especially this plan of Honor does not relate exclusively to examinations as in most other places. Indeed generally the idea is so fixed that it only relates to examinations, that it almost emphasizes the fact that other interests are not involved in any basic idea of honor. Again at Virginia we find this plan covers cheating at cards and other acts not those of a gentleman and therefore injurious to the good name of the institution, as well as acts during examinations. The informal committee of the student heads of the different schools, where they have the strange old name of Borie for the head of the schools, the fraternity presidents and the "Head Man" generally of anything, occasionally get together and simply tell some student it is charged that he acted in a way which forfeits respect and request him to leave the university. After a hearing and the facts are proved, the student "resigns," as a formal expulsion in terms is unknown, and it is said that no student has ever remained at this university after such action has been taken in his case. This idea even permeates athletics, and I personally happen to know of one

prominent athlete who was requested to leave under this plan, his offense not having been that he played summer baseball but rather that he lied about it and signed a statement to that effect in connection with contests with other colleges. No suspicion was ever held by any outsider, but he simply disappeared and I believe this theory of honor, wherever it can be incorporated in the minds of the students at any institution, is the finest thing possible and is also in strong contrast to some aspects of the Honor System and student self-government as we find them elsewhere. Briefly this subject is one of the most interesting as a subject of study of the characteristics of the American college boy, as shown in different sections of the land and often in neighboring colleges. Could both plans be carried into effect generally we would reach a Utopia in our student life and I believe that great progress is being steadily made in this elevating of student ideals of honesty in examinations, athletics and social life generally. The only possibility of final failure results from an attempt to use student self-government and the Honor System to cover subjects not properly related to these systems, and having nothing to do with the true honor and honesty of the individual student.

CHAPTER XIII

THE BIG THREE, AS THEY CALL THEM AT HARVARD, YALE AND PRINCETON

HARVARD

The early history of Harvard and Yale constitutes the early history of all our American colleges. They have been referred to at length in other places, so we shall note briefly present conditions as they seem to exist. I believe without question Harvard has been up to the present time the really great, leading university of America, for which tribute I expect to be shot when I next return to my own Yale. However, I explain this statement by again calling attention to the difference in theory between a real university and a college. A small amount of liberal thought crept into Harvard even at first, which resulted in good in many ways. It was largely this reason which caused the founding of Yale, because of the too liberal theological viewpoint of the Harvard Faculty. Located at the Hub, which by the way still retains at least a vestige of its former reputation as the literary and cultural center of the country, Harvard drew to itself more well known names of men noted in literature and the humanities than any other. We need hardly refer to names such as Whittier, Longfellow, James Russell Lowell and a long line before and since to verify this statement. It was also at Harvard where President Eliot revolutionized college teaching by introducing in its full vigor the German "Elective System," which first gave American students some option in the courses of studies they might wish to pursue. Also for better or worse Harvard was

perhaps the first large endowed private institution to give up compulsory chapel and required adherence to religious tenets, not, of course, counting the University of Virginia which was founded largely for that revolutionary purpose. Also the Graduate Schools of Harvard were the first to attract any large number of students and to become really great factors in the life of the entire institution. I do not presume that Harvard men themselves would today claim that Boston retains the admitted leadership of culture. It is no longer the residence of the literary men of the country, all of whom come to New York like all other business men to dispose of their wares. Neither can they claim that their Graduate Schools are now head and shoulders above all others, since Yale, Columbia, Michigan and others are rapidly coming up and there are many Law Schools, Medical Schools and graduate departments which are of an equally high standard. Still, the fact remains that Harvard has been the great leading University through the greater part of our educational history.

We now turn to the College itself, where alone a distinct type of students is shown in any college, because the Graduate Schools are made up largely of men from various colleges, in different sections of the land, devoting their time exclusively to study and having little interest or relation to the social life of Harvard as such. I suppose if one word were chosen to typify the institution, and especially the social viewpoint of the students, it would best be "individualism." There are three general social systems in this country, namely the Harvard system, the Yale system referred to later, and the American college fraternity system controlling practically all the other institutions of the land.

The Harvard social system is best described as no system at all. It is based on the idea that any student or faculty member may choose his own social life in his own way to the best of his ability, just as one must do in after life. The effective and insistent organization of the social life at Yale and all the other American colleges is utterly unknown at Harvard and cannot be introduced there. There are national fraternities at Harvard to the number of ten, but they do not figure to any great extent and

need not be referred to in a brief survey. Generally speaking the large majority of Harvard students make no fraternities, clubs or other organized groups at all, nor have they any apparent desire so to do; they never seem to worry over that fact. Because of the large number of sons of "society people," at Harvard the great influence of the so-called "Back Bay" society of Boston is almost controlling. For a Freshman an invitation to attend the Junior Cotillions in Boston is the best assurance he has of making first the Institute and the "Dickey Club," the almost necessary stepping stones for the Waiting Clubs, other social groups and the Final Clubs like the Porcelion, the A. D., and others. The Freshmen at Harvard invited to join the Junior Cotillions are selected by a committee of Sophomores coming from the five "classy" Preparatory Schools of New England, and are almost entirely men the names of whose families appear in the *Social Register.* Of course men from other colleges may joke about this, but after all these Harvard clubs are on a frankly social basis, without any real or sham claims of supporting primarily the efforts of the dean's office or other college agencies to maintain democracy and guide the social and moral life of the students. The life and atmosphere of these Harvard clubs are certainly refined, and give their members the polish and manner which has made Harvard admired or disliked according to viewpoint. Occasionally some athlete, or other especially popular man, who is not one of the socially elect, may become a member of these exclusive clubs of the regular Harvard system, but this seldom occurs and we find probably the most compact social groups and life of any student body in the country. One of the pleasant experiences of visiting at colleges for a stranger is to dine at one of these Harvard clubs, where the food and service is of the best, the conversation interesting, and the rush to get through for "college activities" noticeable by its absence. A prominent Harvard man lately told me that Harvard was certainly the most democratic institution in the country, and on being asked what was therefore his definition of this term replied that, "True democracy is simply the absence of artificial restraint." If we accept this definition it is

certainly true, since each individual is left to his own resources to create his own social life, the rich going with those able to pay for required luxuries, and the poor joining groups or making their own consisting of men of like tastes and financial ability. Of course men from other colleges will say that the old adage, "The devil take the hindermost" does not apply to a college community, but the fact is that such has always been the case in the social life of students of every country in the world, except at the English universities for those living in the same college, up to the time our American colleges outgrew their early systems. We are now struggling to organize the social life of hundreds of thousands of students from all grades of society gathered together in great masses on a more democratic basis than has ever been known before. It is too early even now for those from other colleges to say that their more democratic social system has proved an unqualified success. In any event Harvard presents today a separate social theory of student life distinct from that of any other institution in the country, and is the one place where individualism is allowed to the fullest extent, without any attempt at "organizing" the social and moral life of the student body with the one view of making all students as near alike as possible.

Should any fraternity, club or group of any sort based on any community of interest or none at all, wish to get together some Harvard students for their purpose, it is entirely their affair and the college officers of Harvard would not even give the time to consult with the organizers on the many details considered necessary by the deans, student boards, inter-fraternity councils and alumni advisory committees, which would be necessary in most colleges when any fraternity desires to establish a chapter, or a group of students want to take a house or arrange for their own social life. The Harvard student is treated as an individual man, and not as a unit in some group which is held to all sorts of tests on scholarship and every conceivable aspect of the students' life.

It is said that a former President of Harvard used to conclude his chapel prayers by asking the Lord to "bless Harvard and all

inferior institutions," and while most of us do not recognize that prayer as a correct description of the other colleges, so long as Harvard retains its prestige as the foremost of American universities, its degrees will be sought by ambitious students from all parts of the country. Perhaps the chief criticism of the Harvard group is that, while it is of course more cosmopolitan than the student body of the state universities, it draws its undergraduate body chiefly from New England and two or three large eastern cities such as Boston, New York, and Philadelphia. Like Yale, Harvard restricts the numbers especially of its undergraduate body, by raising its standards for entrance and admitting almost exclusively only those who passed the College Board examinations, with, however, an absolute power in its committees to modify the rule when occasion arises. The idea in the minds of the founders of our two or three earliest colleges, that of educating leaders of a chosen stock, still lingers and finds expression in the closing lines of "Fair Harvard,"

> "Be the herald of light and the bearer of love
> Till the stock of the Puritan die,"

This idea is carried out in their social system; it began as early as 1680, when Increase Mather formed the first known student social club of the country, as a "Philosophical Society of Agreeable Gentlemen." It has been the claim of Harvard that an academic course of study should create four worthy groups, namely the thinkers, the scholars, the gentlemen, and the worthy public servants. How far Harvard has succeeded in this is a matter of opinion, but in any event it is the ideal of a great institution and, at least as far as it goes, is worthy of consideration by those in charge of our colleges.

The average Harvard man is not a propagandist. As remarked by Slosson, "He does not force his views upon other people; perhaps because he lacks confidence in his views, perhaps because he lacks confidence in other people." A Harvard professor, of whom I inquired about the spirit of the university, said, "A healthy spirit of pessimism prevails in all departments." It is

very certain that a public meeting of the intense Dartmouth sort, or a College Rally or "Pep" meeting of the average college called for all sorts of collegiate purposes, would fail miserably of success with the Harvard student body, as would likewise all the machinery of other colleges for "signing up" the men for boosting Harvard or for student "uplift" movements generally. On the other hand we find the Harvard clubs in New York, Boston and other cities fully as strong, and much more socially attractive than the clubs of any other college. It also surprises many from the more "loyal" institutions, to find how much money is easily raised by returning classes and for endowment funds or other purposes contributed by the alumni.

The buildings and "The Yard" at Harvard are distinctly disappointing to a visitor, as the main group is surrounded by noisy city streets and consists of a most confused mass of buildings, old and new, handsome and homely, dormitories, laboratories, chapels, offices and lecture halls, with other buildings scattered all around town and no one, least of all one of the students, able to direct him to any building, each student being apt to express an entire ignorance of the location of any Harvard building outside of the one in which he resides. As a contrast we only have to visit one of the newer western institutions where the student cannot only show you every college building, but name offhand each and every one of the thirty or forty fraternity houses, and how much each cost as compared to the others; he will inform you that the new library or stadium will have places for so many books or people, as a matter of very evident pride in his institution and desire to show his own mental agility and knowledge. I always stop Harvard students I meet in The Yard, to ask them where the Library or other prominent building is, in order to see their surprised expression, hesitation for a moment and a gradual dawning in their countenances of the look that signifies that they had once heard of such a place. Do not ever try to call on any friends among the Harvard students unless you have the exact location of the rooms in any building, as the rooms are not numbered and even the man in the next suite will never admit

that he knows who his neighbor may be. As at Yale, there are no "co-eds" except in a few graduate courses, but at Harvard we have Radcliffe as an associated college for women, although every Harvard man will insist that it has no connection with Harvard. They have almost nothing to do with the women students socially, for the reason, as one student stated, that the girls there were, generally speaking, of an inferior social rank, "being mostly those living around Boston who are teachers and study all the time." However, the attractive social life of Back Bay for those in the chosen circles, or the cosmopolitan interests of a great city, from the boy living and working in a Settlement House to the sport openly maintaining his lady friends in apartments,—offers all the opportunities desired by all sorts of men, as in after life.

As stated in "Great American Universities" by Slosson, "In methods of administration all the other universities of America have gone to school to Harvard, and those who have been slow to learn her lessons have suffered for it. Harvard has been in education with us what France has been in sociology, first to be confronted with the new problems arising out of changed conditions, being the first confronted with the difficulties of handling a large number of students, of the admission of new sciences, of the relation of the professional school to the College, of the demand for industrial education, of increased cost of living and instruction in large cities, and of the growth of the wealthy student leisure class." Virginia and Michigan dispute with Harvard priority in introducing many educational reforms such as the Free Elective System; while others such as Columbia, Johns Hopkins and some of the western state universities have gone further in that direction today.

Entire personal liberty is allowed to the students, provided of course they maintain the required scholastic stand and present evidence that they are securing something of what they are supposed to go to college for. There is no such person as Dean of Student Activities, Dean of Social Affairs, Dean of Men, or anyone representing the moral or social uplift movement among the students, and apparently no one who cares what the boys

do with themselves outside of their courses of study. This liberty of action is even accorded to members of the faculty, as was shown not long ago when a prominent professor became so well known for his immoral life and frequenting places of ill repute where he would be met by the students, that charges were made against him by outside organizations, and the University decided that such personal habits or traits, while not approved of by them, did not interfere with his admitted success as a teacher of scientific subjects and refused to announce even any public criticism. This is certainly in contrast with other colleges I have in mind, as for instance, one middle-western state university, where it developed that a regular spy system had been maintained by the Dean for some time to secure proof against a professor who was suspected of being too attentive to the wife of another member of the Faculty, the other Faculty man of good health and spirits and generally able to take care of himself apparently having nothing to do with the case. This liberty of students and Faculty members at Harvard shocks many, especially in what we call the Middle West, where so much time is spent by every one in following up what every one else is doing. Perhaps personal liberty is carried too far at Harvard, since the average American College boy is rather young and immature compared to foreign students; but as also at Virginia, Harvard is one of the very few institutions where individualism is admired and freedom of act and thought allowed.

As an apparent reaction from the "laissez faire" doctrine at Harvard in regard to the social life and liberty of her students, we find the great new Freshmen Dormitories built through the efforts of the present president, Dr. Lowell. To my mind these are the best planned buildings to provide a home for the newcomers of the undergraduate body found anywhere in the country. Attractive small Commons rooms and dining halls for each section, are provided, and only enough rules and regulations to ensure law and order, and opportunity for living in good surroundings during the first trying year of College life. The center

of traditions for centuries has been the Yard, but as relatively few students can be provided for in the old buildings there, the great mass of the undergraduates, other than the Freshmen, live around in any place they wish in Cambridge or Boston, those of small means finding very inexpensive quarters in the city and the wealthy chiefly living in what has long been known as the "Gold Coast."

Because of the absence of the highly organized and almost compulsory social life offered in other colleges by the National Fraternities, the Eating Clubs at Princeton and the secret Yale class system; the free Elective System and division of the College along the lines of the German and now English theories, and the absence of any effort to impress the students with college spirit, we find little opportunity given to the average student to meet any number of men even of his own class. Personally I have known several men of the same class, all of them from respectable families and of the type who would likely know each other, who had to be introduced as utter strangers right after leaving college. We remember the story of the Harvard Junior living in a dormitory, who fell on his knees and prayed for the first in a long while, that the footsteps heard on the stairs one night might lead him to hope that he would have a visitor. You often hear the old joke that "you can always tell a Harvard man, but you can't tell him much," but in fair defense to my Harvard friends, I must say that they often show a greater interest and desire to learn the good points of the social and other aspects of different colleges far away, than do many from those so-called democratic colleges. The University has very largely lost its power of social assimilation, but with the Freshmen dormitories, the Phillips Brooks House and the increasing social ability of the average American boy entering college today to settle himself and find his own way around independently, it sometimes seems as if Harvard offers the opportunity to secure an education on almost any subject under fairly pleasant conditions. This after all may be the chief purpose of a university, rather than to promote all sorts

of outside interests and mold all the students, a great number of men naturally differing in personality, in things intellectual, moral and social, into a type exactly alike on the basis desired by those locally in control.

YALE

The early history and traditions governing the founding of Yale are given elsewhere, and it has been said that in the founding of Harvard English college influences were dominant; in the founding of William and Mary the combined Scotch and English influences, modified by southern life, prevailed; while in the founding of Yale American influences were dominant for the first time. With one exception all of the men prominent in the planting of Yale were graduates of Harvard, and thus in less than two generations the New World had fitted itself to train its own leaders and educators. At the time the colony of Connecticut had a population of about 15,000, and when the feeling began that this colony should have a school or college of its own, combined with the belief that Harvard was already becoming too broad in theology and liberal in customs, the time was ripe for the founding of another college based entirely on the American Colonial traditions. As usual there was some trouble as to where the institution should be founded, but the clergymen concerned met and selected Saybrook, where a small school was gathered together and continued for a few years. Later there seems to have been some trouble in the town and it was decided to move. New Haven was then selected as the site for the future institution because it was looked upon as the most central location and, as stated in the preamble, "for the reason of the amenity and salubrity of the air, and the cheapness and abundance of victuals." As a reaction to the new courses offered at Harvard, the studies allowed by the founders of Yale were, like themselves and their times, simple, limited, but fundamental. Latin, by a rule of the College, was the language to be employed in ordinary conversation, while Greek and Hebrew represented the chief studies of

From Spain and Mexico—The Chapel and Court at Stanford

Freshman year, and were carried on through to Junior year, with the addition of logic, physics and mathematics and a few studies in modern languages. Because of the strong American leanings of this College, the faculty and students took an extremely active part in the events preceding the Revolutionary War, and it has often been stated that training rather than scholarship was the chief end and purpose, then and today, of the theory on which life at this College is based.

Elihu Yale was born in Boston, but moved early to England and became quite prominent, being sent out as Governor of Madras in India and then in the same capacity to the West Indies. He amassed quite a fortune in the latter place, and like many of the leading English officials and sailors of that day, he has been referred to as something of a pirate in connection with campaigns in the Spanish Main. Like many of our good New England ancestors he felt strongly the need of advancing the cause of true religion in his home land, and for that reason endowed with books and money this collegiate school located in his home town. The school followed the example of Harvard and changed its name to that of this generous donor. Yale also secured quite a part of its first endowment as a result of lotteries conducted by the churches, which does not seem to have been looked on in the same way as it would be today. In this short review we cannot follow the history of any of the early colleges through a long period; it suffices to say that Yale grew rapidly and for some years prior to the Civil War was the largest college in the country. Indeed, excluding graduate schools at Harvard and other universities, Yale has remained for the greater part of our history as the largest undergraduate men's college. Probably no institution in the country has such a representative student body from all parts of the land, a far smaller proportion coming from Connecticut and even all of New England than has Harvard or any other college from the section in which it is situated. Before the Civil War the number of men from the South was very large, and today the catalog shows the wide diversity of sections of the land from which the student body is drawn. While the

graduate schools at Yale are now becoming great institutions in themselves, the College and Sheff. constituting the undergraduate department have always been, and will probably always be, the great and controlling factors in Yale University. This is in strong contrast to some of our other large institutions, such as Columbia, Chicago, Pennsylvania and others where the Graduate and Special Schools are gradually but slowly eliminating the undergraduate college branch of the university.

The social life at Yale in the early days was governed, as also at Harvard, by the severe Freshmen rules combined with Divinity School strict rules for daily life. From the first, right up to the present time, it has been the view of the authorities that all students of the College should be provided with rooms in the College dormitories, with compulsory chapel every day of the week and on Sunday—only recently abolished—and a Commons for all to dine together—until this plan was found impossible to carry out. For long there was an absolute requirement for all students and members of the faculty to lead a religious life, the most certain cause for expulsion from College being "If any scholar shall deny the Holy Scriptures or any Part of Them to be the Word of God: or be guilty of Heresy or any Error directly tending to Subvert the Fundamentals of Christianity, and continuing Obstinate therein after the First and Second Admonition." Next to the religious viewpoint of the students the rules went into great detail as to causes of expulsion, few if any relating so much to studies as to religious belief and outward action. Including especially such things as "Refractory Carriage towards his Superiours, Striking, Wearing Woman's Apparel, Injustice, Idleness, Lying, Tale Bearing or any other such like Immoralities." Evidently sports were not in favor, as a heavy punishment was handed to those involved in keeping a gun, or going gunning, fishing, or sailing, going to a court, attending town meetings, weddings, or meeting of young people for diversion, without first obtaining the permission of the tutors. However the boys of that day were not entirely without recreation, as letters to their parents and police court records show. Also we can hardly realize

the simplicity of those days at least as to costume. A letter from Oliver Wollcott of the class of 1778 in describing his arrival as a Freshman at Yale writes that he met:

> Men in black robes, white wigs, and high cocked hats; young men dressed in camblet gowns passed us in small groups. There were young men in black silk gowns some with bands and others without. When we entered the college yard I found there a class who wore no gowns and who walked, but never ran or jumped, in the yard. They appeared much in awe, or looked surly, after they passed by the young men habited in gowns and staves. These were the freshmen of my class, and some of the young gownsmen treated those who wore neither hats nor gowns in the yard with hardness, and what I thought indignity.

Because of this curious old colonial background combined with the facts that, from the first, Yale had an unusual diversity of student body from all sections of the country, as well as the intricate social system of the early days, numerous class societies, ceremonies of the Wooden Spoon, customs surrounding the giving out of elections such as the beautiful calcium light night ceremonies of the fraternities, Tap Day for the Senior societies, the old drinking clubs and places like Mory's around which have centered student customs, as well as for being the place where American athletics largely developed, Yale has been the center and fount of student customs and traditions for the entire country as no other institution has been.

As the social system of Harvard stands for extreme individualism and absence of all organization or restraint, so does the Yale system stand for exactly the opposite. While signs are evident that this is beginning to break down, up to the present time the Yale social system has been unique, showing strength and efficiency equalled by that of no other institution. Indeed the Standard Oil Company has all over the world no system working as quietly and efficiently as does the social system, known as Underground Yale. At Harvard any fraternity or club can estab-

lish itself any day without notice to anyone, while at all other colleges in the country this can be done if a definite system of securing consent is followed. However, at Yale no fraternity would ever think of entering, since if they did for some mysterious reason no one would join. Lately several new fraternities have entered Ac., the name by which Yale College or the Academic Department, as distinguished from Sheff. is known. However, no new organization has ever become established without being accepted by the other fraternities, largely controlled by the Senior Societies, and only when it seems essentially necessary for their own preservation because of the increasing number in each class. Sheff. grew out of some scientific courses and became a more or less separate School when endowed by Joseph Earl Sheffield. Even at that relatively late date, men who took scientific or engineering courses were looked upon as rather socially inferior to those taking the old-line classical courses leading to a profession, and therefore the academic fraternities and societies would not give them a chance, except in a very few cases which have since become historic. Because of this discrimination two locals were first started, and since then eight other national fraternities have been located in Sheff. However they also bear fancy local names, although in every case where possible their local name is the same as used in one way or another by the national organization or other chapters, such as St. Anthony, the name however which every other Delta Psi chapter uses and St. Elmo claimed also by the national fraternity of Delta Phi, with which the Yale local has long been at swords' points and has now severed its former connection with. Aside from the six nationals there are the original two locals known as Cloister Club or Book and Snake, and Colony or Berzilius. The Yale system permits fraternities either to live in their houses or eat in their houses, but is against any society's doing both. In Sheff. they all live in their houses but eat outside, while in Ac. the members all live in dormitories and eat in the fraternity houses.

Perhaps the first book ever written on student social customs was one many years ago by Bagg called "Four Years at Yale."

In this he gives a very interesting account of the intricate class societies and clubs and many students' social customs, too long even to refer to here. These class societies gradually disappeared or were abolished by faculty ruling, until today in Ac. there are only the regular national fraternities and Senior societies. The first group are the three old ones existing there now for over three quarters of a century and soon coming to one hundred years of Yale traditions, namely Psi U, D K E the only national founded at Yale and Alpha Delta Phi. The only others that ever existed are those at present, namely Zeta Psi, Beta Theta Pi and Chi Psi coming from outside on invitation of the first three named and with their co-operation, while Alpha Chi Rho and Alpha Sigma Phi are two recently transferred from the University outside of the College or Sheff. to join the other academic fraternities. The great Senior Societies of Skull and Bones, Scroll and Keys and Wolf's Head, with the nominally open Elihu Club are probably the best known student societies in the country, and wield an enormous influence in the student life and among the alumni of this College, which has always maintained such a curious and different system from all our other colleges. Whether this purely artificial system maintained by old custom amounting almost to law, can continue indefinitely to govern a steadily increasing student body is an open question. It is no prejudice to say that Yale has, perhaps with Princeton and a few small colleges like Williams, the picked student group of the country. Boys coming of wealthy families and brought up in the great preparatory schools are no better men than boys of little opportunity who could only secure their education at High Schools of all grades of standing. The latter will likely make better students and perhaps better men in after life, but the fact remains that the first class named are boys of more maturity, personal attractiveness and socially eligible for fraternities and student clubs. Yale has a larger proportion of boys from the great preparatory schools than any other college in the country, being followed by Princeton and then two or three of the smaller New England Colleges. These boys are socially ambitious, and how

long they will stand for the election of a relatively few as compared with the number given organized student social opportunities and all the advantages of membership in national fraternities for after life, offered at the other colleges, is uncertain. I believe everything is being done by the Senior Societies and fraternities to prevent this ill feeling from sweeping away the old Yale social system, but if there should ever be any radical change with either the Senior Societies or fraternities, by the first named changing their theories and system of elections, or the latter becoming local clubs, the entire Yale system will come down with a crash, as it is essentially artificial, and the whole scheme is maintained as one unit by force of the great ability shown in its control.

In an interesting book by E. E. Slosson, it is stated that "Folkways," meaning of course old social customs long continued, makes the Yale system of social control the fundamental principle of all morals and manners. He states that in his school days at Kansas there was only one persistent custom; that was for each class to disregard the customs which the preceding class had attempted to establish, but that at Yale not only were there customs like unto the laws of the Medes and Persians, but that the College and students were proud of them, advertised them, capitalized them as part of the productive events used to draw students, and made them do much of the educational and nearly all of the disciplinary work of the institution. For one traveling over the land, the contrast of such conditions existing at Yale as compared with the social life of the students at our great state universities and other colleges, causes one to wonder whether America is really a unit in the life of our people. Of course as a matter of fact it is not, and the more one is interested in college and social life generally, the more one wonders how this great and growing country can remain as one in years to come.

Harvard men often say Yale was founded fifty years after Harvard, and has kept the same distance behind ever since. However, the fact remains there is probably no alumni group of any American institution which has such a uniform standard of suc-

cess in business, the professions, public life and other aspects, except perhaps that of literary culture and attainments granted to Harvard. Wherever one goes, whether New York, Chicago or San Francisco, Yale men rank among the leading citizens, and those who are doing good work for their land and section. Like several other old New England colleges with the same traditions, this record has never been approached by institutions comprising many times the student body and number of alumni, and there is no indication whatever up to the present time that these newer institutions with huge enrollments will reach the record of these few colleges, even when they have endured as long and turned out ten to one in numbers.

An unusual part of the social system is played by Dwight Hall, so called from the fact that the local Y. M. C. A. occupied that building for many years, although of late this seems to be fast declining. That was quite different from the usual College "Y" and indeed existed before any such organization was known: the system of Class Deacons exercises a great political and social power, especially through the Senior Societies, in strong contrast to the regrettable condition in other Colleges where the "Y" is sometimes a sort of anti-fraternity center and political body. This element and the whole system is based on constant effort to secure the social honors, which carries every boy of even moderate ambition through on a hectic rush and nervous strain to procure results in extra curriculum activities. He is always haunted by the idea that he may not make a fraternity at the beginning of Sophomore year, and thus also "lose out" in the struggle for the final Senior Society honors. It is certainly a good but hard training for success in after life, but perhaps tends inevitably to make the college life rather artificial and perhaps to imbue the students with a tinge of hypocrisy. Aside from the usual one great outburst at the end of Freshman year, we find Yale men of Ac. rather constrained when with strangers in New Haven, and pretty much on their good behavior when with upper classmen and other members of their clubs. However, we may find the same young men quite different in thought and act, upon

meeting them in New York or at any other place than New Haven, when they are just naturally boys as we find them in other colleges. This is a real criticism of the social life of Yale as realized by one who has known it from the inside for many years. It is generally admitted, but on the whole this strenuous system keeps the student social life of Yale on a pretty good plane and certainly turns out men in after life of whom the College can well be proud. As a further strange contrast to the organization of student life in most other colleges, especially in the state universities of the west, we find no system of so-called student self-government, with its many class officers, all-powerful student councils and a campaign and election system as complicated as those of the great political parties. Aside from the election of class deacons there is no general election of permanent class officers through the four years of College, although of course Junior "Prom" or other temporary committees have to be selected from time to time and at graduation a class secretary is elected. Not long ago a student council was created, but it does not seem to have made much impress, and finding itself without influence, resigned last Spring. This outward evidence of a want of student organization in what is admitted as the most strongly organized student group in the country, is perhaps the greatest tribute to the remarkable ability of the managers of this Underground Yale social system. President Hadley once stated at a dinner that he could select four men from the Yale classes, put them together in a room and their edict would be acknowledged and followed as law by this picked student body of two thousand men, without the faculty's knowing of it or any public action taken even by the students themselves. By the same token the Honor System has never existed at Yale, except for a few years of late when I think it can be said to have proved a failure and, I believe, is about to be abolished. In such a curiously compact body as that which has existed to date with the undergraduates at Yale, especially in the College or Ac., no public student self-government or honor system is required to carry on a very well ordered but rather harsh system of social life. Need-

less to say there is no Dean of Men, Dean of Student Activities or Dean of Social Affairs, to worry over what the students are doing or not doing in their social life and to cause constant friction between the faculty and student body.

Also as to the claim for democracy in the social life I refer to that chapter, and can only add here that it is an outgrowth of local conditions, as what is called democratic at Yale would be quite otherwise at another institution or vice versa. Slosson as a graduate of Kansas and a radical writer in general, naturally disapproves of the too conservative influence of Yale, but he states that "the finest thing about Yale is the student body, and I do not think this is true of all Universities in this country. Yale students as a rule are not blase and prematurely aged nor on the other hand are they awkward and unruly. They are not so studious and diligent as the average run of students in the State and City Universities, but like those at Harvard and Princeton they come from more cultured homes and with more thorough preparation. After seeing the Yale boys in mass, I have come to think that the University gets more credit than it deserves for the achievements of its graduates. This educational machinery that we talk so much about is, after all, of minor importance. The product of the mill depends mostly on what kind of grain is poured into the hopper." Originally the old brick buildings of Yale combined with the newer ones built in poor taste, formed a most unattractive group set down in the center of a large city. However, of late the tremendous development of Yale in wealth, which has brought that College from being one of the poorest to being one of the richest universities in the country, has enabled the College to purchase a great amount of land running through the city and far out into the country on which are being erected a collection of great buildings unequalled by any institution in the land. Harkness Memorial is said to be the most expensive private building in the world and a careful study of this wonderful dormitory building and its various courts copied from the different Oxford Colleges is an education in itself. The huge Sterling Library in course of construction and some thirty other

large, artistic stone buildings, extending out from Chapel Street for a distance of two miles bids fair to give Yale the finest and most beautiful plant of any known University. As outlined above, the material, educational and social history and life of Yale make it in many ways the most interesting study of any of our American Colleges, but it has a distinct and local background differing entirely from Harvard and from practically all the other American colleges and universities.

PRINCETON

As Harvard and Yale were established by the Congregational Church, William and Mary by the English Church of Virginia, so Princeton College was founded by the Presbyterian Church. Known first as the College of New Jersey, it became Princeton University not long ago and, while not now under the direction of the Church, it has always been the favorite object of gifts and loyalty of that rich, educated, religious and social body drawn largely from Scotch ancestry. The theological school of Princeton is not now a part of the University, as is generally thought, but at all times Presbyterian influences and the larger number of Southerners attending tended to rather soften the hard rigors of the early days of the Puritan colleges, Harvard and Yale. Princeton has been justly called a Collegiate University, for while it has no graduate schools or any other element of a regular university, its historical, social and educational record is such as to entitle it to be still known as one of the Big Three. Of course this reference is derided by the great institutions in other parts of the country, and as a matter of fact neither in attendance, athletics or in many other respects are these three old Colonial colleges of Harvard, Yale and Princeton today really the Big Three, but they will continue to be so known here and abroad notwithstanding protests. In educational matters Princeton improved on the Elective System by its famous plan of having a large number of Preceptors, copied after the English university system of tutors, thus giving at least some help to the students

and offering opportunity for some association between the teacher and the taught. The absence of this opportunity in our colleges is one of our greatest defects, and I can say here that any faculty member who thinks he is received on an equal basis of friendship with the students is simply fooling himself. There is a chasm between the teacher and the taught in this country which has seldom been bridged, greatly to the loss of both sides. The fraternity chapter houses are the only places where there has ever been any friendly and informal association, and, even there, there is always the feeling that there are present two distinct and possibly hostile groups. Many efforts have been made to do away with this feeling, but the so-called Faculty Advisor is a joke in that respect and we all know it. The system of Princeton therefore should be commended in the highest terms, and I presume the only reason the other colleges do not follow this is because of want of funds. In other respects also Princeton has contributed much to education of the country, and its list of graduates from President Madison down include many of the leaders of our country. However, it is in the social life and beauty of the plant where Princeton excels. The long array of beautiful Gothic buildings located in this pretty country town is perhaps unlike any other college, except Leland Stanford Junior University. The student body is restricted to two thousand, all men taking about the same courses. Princeton, next to Yale, has far the largest proportion of students from the great preparatory schools; they are always exceptionally well dressed and constitute perhaps the most compact student body of any of our large universities. The life is more like that of Oxford and Cambridge than that at any other college. Very recently I spent an afternoon at Princeton on a beautiful June day, and could not help but be struck with the pleasant surroundings which have caused Princeton to be classed with Virginia and Williams as one of the three best "college country clubs." On this afternoon several hundreds of young men, in the bright and artistic attire of the wealthy college boys of today, were scattered about under the trees and on balconies of the beautiful buildings, in an informal

and happy way impossible for the students of Harvard or Yale, located in the center of big cities. All of the students are lodged in unusually good rooms in the dormitories, the Freshmen and Sophomores dining in perhaps the best College Commons we can find, and in every respect the system and background of Princeton offers perhaps the best opportunity for a pleasant student social life.

During the Revolution Princeton was the scene of one of the deciding battles of the war, and the entire influence of the college has always been strongly patriotic. Nassau Hall built in 1754 continues the name and romantic traditions of the Prince of Orange and Nassau, standing for the old-line social and religious influences which center about this College. It is here only where we find the custom of general student singing in an informal way and without being simply a worked-up, organized affair for one football game as at the other large institutions.

When the national fraternities took possession of the social life of all the other colleges, owing largely to the indifference of the college officials to the student social life and other interests, Princeton followed suit and many of the leading older fraternities were located there for some years. When the great Anti-Masonic wave swept the country, the Presbyterian Church was influenced to pass laws abolishing all secret societies in all the colleges under its care. When the fraternities returned in every other case, they failed at Princeton because of the deep hostility of the strong-minded young Scotchman, Dr. McCosh, who had recently come from Bermuda and who was to rule the college with an iron hand for a generation. For some years Princeton actually continued without any known student societies or clubs, and it looked as if the impossible had occurred and that all men stood on the same social level without any discriminations. However that was too good to be true for long, and therefore, following the instinct of all mankind for congenial souls to get together, the first of the famous Eating Clubs was formed: Ivy Club. This was followed in turn by Cottage and Tiger Inn, others coming along rapidly until today I believe there are some twenty of the

so-called Eating Clubs owning fine houses which compare favorably in size and expense with the finest chapter houses of other colleges. In Princeton alone, aside from a very few small denominational schools, there is no National connection or association with student clubs in other colleges. However, so strong is this American college fraternity system, even at Princeton boys are fully posted on all the different fraternities, and indeed some of the clubs are supposed to have been connected in a "sub rosa" way with some nationals. I do not believe that such is the case, but for years it was reported that Ivy Club had at least an understanding with the Delta Psi Chapter at Pennsylvania and Columbia, while Tiger Inn is looked upon by the Dekes in other colleges as at least the descendant of their former Princeton Chapter. In the latter case I think the belief arises more from the fact that both are rather inclined to take a socially mixed crowd of those from the highest families and some who are working their way through without the least chance of being in the Social Register, as well as athletes and those not always distinguished for their earnest interest in reform and following the straight and narrow path desired by the dean's offices. As purely local groups these Eating Clubs exert a strong influence over the entire social life of the University, perhaps bearing out my contention that eating together is really the basis of friendship and the strongest element in creating a student organization. In any event at Princeton for years past the entire social life has evolved around the Eating Clubs. Even in peaceful Princeton, troubles arising from social questions have often consumed the entire attention of the College and of the public. First the Freshmen alone ate in Commons, but as human nature cannot be controlled at Princeton any more than any other place, secret clubs were at once formed to become Junior branches of the upper class clubs and thus created rivalries and hard feeling. The Sophomores were then compelled to eat in Commons, which alleviated the situation somewhat but again resulted in cliques or groups secretly organized to make certain clubs. A few years ago the "Hat Clubs" became quite open and exerted the same secret and injurious influence as the

Sophomore societies at Yale for some years. When wearing these large colored hats or bands was prohibited, it is said that for a year or so the groups wore the same colors on their stockings, showing the usual inventiveness of an American boy's mind when confronted by faculty hostility on any subject. These troubles seem to have died away, and the forming of the "Sections" for each of the clubs toward the end of Sophomore year is now about as fair a system as can be maintained there.

The great upheaval caused by the efforts of the late Woodrow Wilson, when President of Princeton, became a question of general public interest and indirectly changed the course of history, since this brilliant but tactless man tried to force the situation so rapidly and created such bitterness as to result in his practically being forced to resign the presidency of Princeton to enter public life. President Wilson's so-called "Quad Plan" is one of those fine theories which cannot be carried out in actual life. His idea was first calmly to confiscate all the expensive and beautiful club buildings erected by the money of interested alumni, and to use them as clubs for the entire college body selected alphabetically from each class. The time has not come for the Lion to lie down with the Lamb even in our much-advertised American democratic state, at least as far as social life is concerned. Further this strikes at the tendency of human nature for people to go with those of congenial tastes and to refuse to be forced into groups and associations with those they do not wish to be with. President Wilson, in claiming that his plan was copied from that of English Colleges, was of course entirely incorrect, since the very basis of joining the separate English Colleges at Oxford or Cambridge is one of choice with each student, the rich and sporty men of title entering with others of their kind Christ Church or Magdalen, while the students of different types select other colleges. The valiant effort of President Wilson to solve all social questions in this apparently simple manner, proves the difficulty and dangers of older men, and especially Boards of Trustees and College officials, attempting to plan, organize and enforce a social system on any theory without the co-operation of the students

themselves, who alone are affected by these theories in their every day lives. It was this episode which resulted in the famous address and article by President Wilson on the Side-shows and the Main Circus. The alumni at once rallied to the attack, and since then the Clubs have continued on their way, offering good food and pleasant gathering places to their separate groups.

However a social Garden of Eden has not yet been found in any of our colleges, and discontent is evident among those not selected for the clubs and among the faculty and alumni. Elihu Root stated in an address at Harvard that Princeton had all the disadvantages of the national fraternity system, in creating cliques and omitting to care for those not selected, while offering none of the advantages of the national fraternity of unconsciously broadening the interests and minds of the students and of alumni, and the help often given by alumni from many colleges in after life.

Princeton seems to have gathered boys from a longer coast-line at first than even Yale, probably because of the members of the Presbyterian Church being more widely spread. As for the schools from which the boys come, I have before me the statistics of the 1927 football team and substitutes. Not one single man came from a high school out of this long list of forty-four names. Not only are most of the great preparatory schools represented, but the fact is of interest that New England, the Central States and the few great schools of the South are all noted. On the opposite page is the similar list from Cornell, likewise an eastern institution of high standing, where the majority of the boys came from High Schools and representation from the South is rare.

Of course the title of University is misleading, as it is essentially an undergraduate college of one department, aside from the one graduate school of special studies housed in one of the most beautiful buildings of the country and located at a distance. Once a Law School was tried but failed, and I believe Princeton will always remain what it has always been, namely, one of the finest, high class undergraduate colleges of the country.

Simplicity of dress and manner formerly amounted to an affec-

tation, when young millionaires were said to pay high prices for worn out workmen's corduroy trousers and wore old sweaters passed down from other College generations. This forced simplicity is now being left for certain other colleges, and it is now said that the Princeton students dress better than any other college group we have. College spirit is very strong and carefully cultivated, both by the students and the alumni in after life, who try to keep together as much as possible. Corbin in his book "Which College for the Boy?" cites at length some of the customs relating to costume and personal habits like smoking and the old drinking clubs, as well as Freshman rules now rather passing into oblivion. However the average Princeton graduate retains his intense local interest on some boyish subjects, to a degree which Corbin states causes him to liken a Princeton man to Peter Pan—because he never grows up. However, as one having a more than friendly feeling for Princeton I cannot admit this generalization, but do realize there is something in it to the extent of a distinctly college life creating memories more of boyhood days than would be the case in a university like Harvard or some more serious and inchoate state institution. The extreme, conservative spirit of Yale and Princeton social life is very similar, and both tend to make men strong and perhaps to make them narrow.

Princeton has been very successful in athletics considering the relatively small student body, and is one of the few larger institutions where the Honor System really succeeds on a basis of real honor and not simply as a name for an intricate spy system. Whether one likes Southerners or not, it seems in our country almost as if the Honor System were a success or a failure on the basis of the proportion of educated and upper class Southerners composing the student body concerned. As at Yale, the influence of organized religion is naturally strong at Princeton because of its history, and the Philadelphian Society exerts a social, moral and political influence much like Dwight Hall at Yale. However, strange as it may appear in this democratic man's college, there is a tendency to the refinement of social

and religious interests more akin to what we find in Oxford than elsewhere on this side, permitting for instance a recent moral-social cult of upper class young men, with headquarters in New York, to secure such an influence as to result in a mass meeting of protest of over a thousand students and the consequent permanent retirement of some alumni and students. As a contrast to the Methodist Camp Meeting type of religious revivals we meet with in the western colleges, such upper class tendencies offer an instructive study of the differences of social life in such a vast country as ours. The future of Princeton seems more fixed and secure than of any other prominent institution, because of its history and traditions, its compact and well trained student body, the prominence and wealth of its alumni, the beautiful buildings and its plant now completed with the new chapel on a basis sufficient for any numbers it will ever have, and the insistent demand of all interested that it remain a limited and select college. There must be colleges and universities of all kinds and for all kinds in our great country, and in the case of Princeton we can expect always to have a college which will offer a pleasant social life and intellectual training more nearly that of the English colleges than any other institution of our land.

CHAPTER XIV

THE NEW ENGLAND COLLEGES, THERE AND ELSEWHERE

DARTMOUTH

The largest and most important institution of the class known as the New England Colleges, with the emphasis both on the ideals of the section where they were founded as English public schools on the preparatory basis and the word College as distinguished from University, is Dartmouth. This was the only Colonial college that had an entirely different origin from others of that time; it was not started to educate the sons of the ruling class for leadership in Church and State, but rather as a missionary school in the far distant forests to educate and christianize Indian boys. It was really intended at first to locate this Indian School on the border of Virginia, but as the New England savages seemed at the time to be more worthy of the effort, the plan was changed and finally a location was selected on the Connecticut River in the southern part of New Hampshire. Like other early colleges the good church people founded, a grand lottery was held in New Haven and the proceeds were said to have been invested in some sixteen cases of fine old Jamaica Rum. The famous Congregational clergyman, Rev. Eleazar Wheelock, in 1754 started up into the wilderness and located the school at Hanover. The late Chauncey Depew once declared in an after dinner speech, that the remarkable thing about the founding of Dartmouth was not its endowment of Jamaica Rum bought from the proceeds of a lottery, but that the Rev. Wheelock, or any one else, could get sixteen cases of fine old Jamaica Rum out of New

Haven. Anyway, the school was started and grew rapidly, settlers' sons taking entire possession. Its purpose as a school to educate the poor Indian seems to have been lost early. In the year 1769 a charter was secured from George III, and in recognition of the aid Lord Dartmouth had given in raising funds the institution was named after him. In 1815 New Hampshire attempted to change its name and make it simply a state institution, but Daniel Webster, a graduate of the college, made a brilliant speech in the United States Senate, defending the old charter on the clause in the Constitution of the United States forbidding a State to impair the obligation of contracts and involving the question of States rights. The favorable decision he won is one of the most important decisions in the history of our country and has had unforeseen results, whether for better or worse in all cases we cannot tell.

From the first there seems to have been more or less trouble with the rather turbulent student body. Dartmouth is one of the most interesting colleges in its social aspect. Founded for poor Indians and always having an active and masculine type of students, given to outbursts and of a restless disposition, it maintains this general character we find, partly because of the large proportion of boys of Irish birth or descent, coming from Boston and other parts of New England. The Celtic charactertistics of an active nature, combined with a sense of humor and intense devotion or bitter partisanship to whatever country, college, church or other body to which they belong, mark all the life of Dartmouth and account in part for their success in activity and intense college spirit. Located in a village at the foot of the White Mountains, and far away from any city or even town, this student body of two thousand men live a concentrated and high-wrought college life to a greater extent than any other known. The College owns the whole town, and the one or two very small movies or a trip to the small near-by town of White River Junction offers little counter-attraction to the endless "bull sessions," fraternity and club meetings of all sorts and the daily round of life exclusively that of a closely herded crowd of active and healthy

college boys. There are no week-ends in large cities, as there are for the students of Harvard or Yale, no co-eds in College or even any girls' schools within many miles and no social life whatever except that which each boy or his groups can supply.

Most of the students live in dormitories, only ten or twelve being allowed to room in any one of the large number of fraternity houses. They are not permitted to have eating-clubs in their houses; this results, in the little village, in what are, I believe the worst eating conditions of any college in the country. The two thousand students at Dartmouth are compelled to take whatever those in charge of the Commons may choose to give them, or take their choice between the food thrown at them in the cafeteria in the hot cellar of the Union, getting a place at one of the very few fairly good eating clubs available for a limited number or eating only to exist in the three Quick Lunch "joints" or two "Hot Dog" wagons, the only other places allowed. From my experience on many visits, I should judge that the average Dartmouth student bolts his food, allowing an average of ten or fifteen minutes to a meal, a custom which scarcely conduces to future good digestion, or good table manners. It certainly does not permit of the pleasures of the table and opportunity for even the smallest vestige of the intellectual enjoyment and training considered to be so valuable for future life at the English Colleges and by many Americans interested in the all-around training of our boys for future leadership of the country.

Dartmouth was the first to attempt to unite education and self-support through college effort, and in the intervals of study the students were expected to work on the land or in the mills, showing the early craving for democracy always associated with the name of this College. The students were forbidden, "At any time to speak diminutively of the practice of labor, or by any means cast contempt upon it," under heavy penalty. Every college claims to be democratic on some special grounds, but after twenty years of visiting in all parts of the country, I think I can state that, on the whole, Dartmouth is the most democratic college we have of any size or prominence in the country. Of course the term

"democracy" is uncertain and cannot be used as a standard of comparison, but in the general concept that the man himself, as a youth, white and of free parentage, the Dartmouth student stands alone as a young male without help or support given to his college status by family wealth or influence.

As a matter of fact there are many sons of wealthy people at Dartmouth, especially from such cities as Cleveland and others of the Middle West, but in general the families represented have made their fortunes lately in business, and have neither the time nor inclination to create a social environment natural to the student group at colleges like Harvard, Yale or Williams. I admire the democracy at Dartmouth and believe it is the "real thing"—or as nearly that as is humanly possible to achieve. However, like many things of value it is sometimes pushed to a point where it becomes a weakness. It has often been said that no man can become very prominent in athletics or social affairs here without waiting on table. As a matter of fact I think this is almost true, since I have known many boys whose families could not only pay for their son's board but were people of considerable wealth and gave their sons sufficient income, but who go out of their way to secure a job of waiting at Commons or in some of the other eating places. It has amused me sometimes to watch the haughty indifference of some great athlete "slinging hash" at some eating "joint," when serving an underclassman, who hardly ventures to ask for bread and sits in rapt admiration of the big man who is supposed to wait on him. The question as to whether the rich man and big athlete take the bread out of the mouths of the really poor boys by doing all this work at College to prove their democracy, apparently struck those I questioned as something they had never considered.

Dartmouth has always been from the first a great fraternity college, in the sense that most of the National are represented there and a greater part of the student body are members. Also, because of the active character of the average Dartmouth student, the alumni of these chapters have always been strong supporters of and active in the affairs of their respective fraternities. How-

ever, the Dartmouth chapters are not truly representative of the Fraternity System in the sense used elsewhere, since they cannot eat together and are only allowed to have a few live in the Chapter House. Therefore the club-home atmosphere is wanting at Dartmouth, where the chapter houses are really more social, political and athletic centers than they are true student homes as they are in other colleges. Because of the intense local spirit and steady propaganda for Dartmouth every minute of the day and night for four years, the members of the chapters are quite local in interest, and we find every few years some sentiment towards breaking away and setting up purely local clubs. It is very unlikely that this will occur, because of the influence of the alumni in student affairs and the help these fraternities have been in the case of many Dartmouth alumni. Also Dartmouth always aspires to leadership, and as her undergraduates and alumni have to date played such a leading part in the social affairs of colleges all over the country through the connections with national organizations, it is unlikely to think of Dartmouth's attempting to construct a social system copied after Harvard. In view of the fact that the social life and student body of Harvard and Dartmouth are perhaps as diametrically opposed in all respects as perhaps any other two in the country, it is strange to find even a suggestion at Dartmouth to follow Harvard at all. Today the severance of athletic relations between Harvard and Princeton is believed by Dartmouth men to give them their chance to take the place of that old rival of Harvard and Yale as one of the Big Three. As far as athletics, size of student body and many other respects are concerned this could be expected, but the fact remains that few other than Dartmouth men believe this break between Harvard and Princeton will last, or that there will ever be any other relation than a close one between these three oldest Colonial colleges. Dartmouth, however, does not need the social or athletic approval of Harvard, and fills a position for her own type of students and education offered, of which she can well be proud in the record of her alumni and strength of her student body.

The College buildings are dignified and beautiful types of old

New England architecture, to which have been added others, as nearly in harmony as is possible, for modern requirements. The situation of Dartmouth on the Connecticut River, surrounded by the wooded hills and pleasant valleys of southern New Hampshire, gives a beautiful setting in the Spring and Fall for this interesting old New England college.

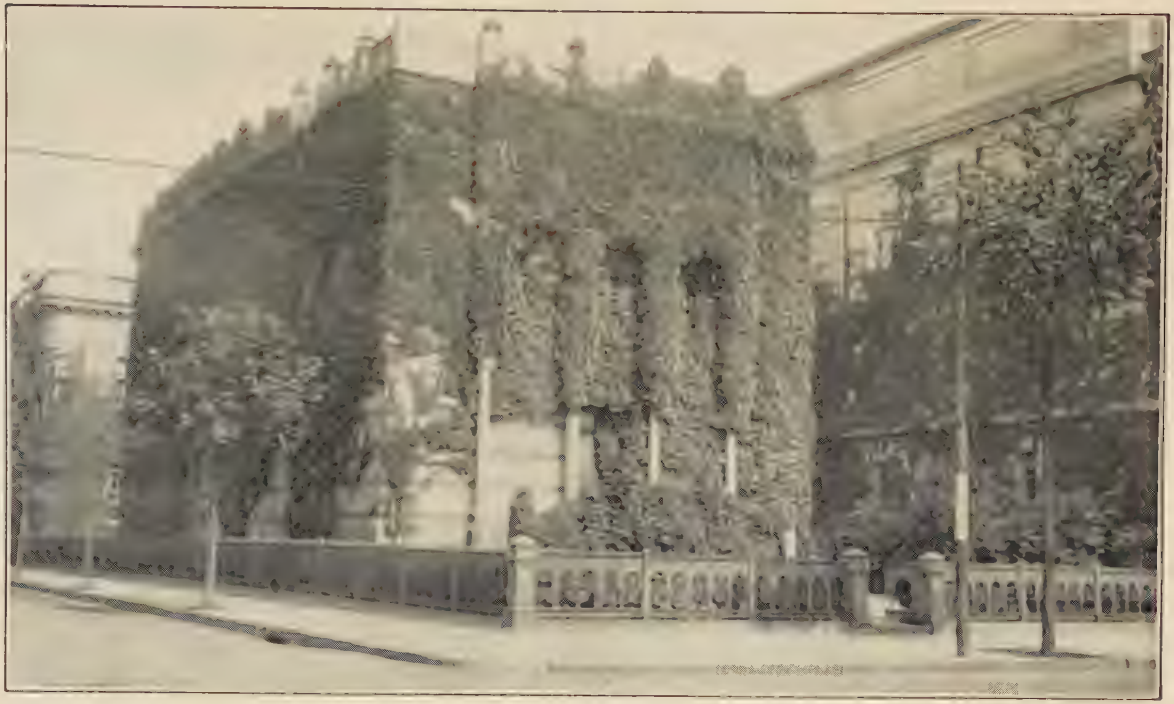
It almost seems too bad that the quiet and culture of some other educational centers do not also cast their spell on this fine student group. As stated above, the history of the college and constituency of the student body bring about the most strenuous and narrow student life we find. We must admire the intense loyalty of Dartmouth students and alumni to their college, but do not the constant "pep" meetings, organized class gatherings and twenty-four hours of steady talk on college affairs tend to prevent any possible atmosphere of culture even in its broadest sense?

Even in this nearest approach to a democracy of Heaven, we find a rift in the cloud, in the Senior Societies. Unlike senior societies in other colleges, we find the members of C. and G. living, obligatory for half of the year, together in a large house on the most conspicuous corner in Hanover. Taking the members away from their fraternity houses and dormitory rooms always seems to strangers as something a little out of touch with Dartmouth, especially as one floats with a crowd down the main street, as between Scylla and Charybdis, and sees the selected group of great men in green sweaters sitting in rows gazing across the narrow street at the throngs of ordinary folk crowding the large verandahs of the Union right opposite. The members of this club are of the earnest-young-man type, and like those so often found in exalted and pleasant positions, are always worried about democracy among the proletariat opposite, and meditate much. However, this Society is very strong in Dartmouth affairs, having among its members President Hopkins, Dean Laycock and Harry Wellman, the Publicity Agent, distributor of student jobs, and general advisor among the faculty and undergraduates. Sphynx Society is really the oldest and holds its literary exercises in a Tomb similar to those at Yale. It has an

equally prominent lot of men, but membership is based rather more on social ability and congeniality; the members are not apt to be as serious and do not meditate so much. The third Society is Dragon, and also has a good and strong group. These Senior Societies follow the system at Yale, each one having its respective kind in the New Haven institution. All reforms or other changes are usually started and well arranged in these small organizations, before being put through by the "Paleopitus," the official body for such purposes, composed of Managers and prominent men elected by various plans for each interest or activity represented.

Not only are the students an intensely active sort, the Faculty and College officers are likewise. Dr. Ernest M. Hopkins is certainly one of the most successful college presidents in the country, and is a man who is worshipped by all Dartmouth students and alumni. A few years ago it would certainly have seemed strange to select as president of an old classical college, one who had never had experience in teaching or taken any high stand in scholarship in College, a man whose work had been in the advertising department of a big dry goods store, and newspaper publicity. However, times change, and the success of President Hopkins in building up his college and even increasing its intense loyalty has fully justified the choice. One can hardly visit any city or high school in any part of the country, where some wily Dartmouth alumnus has not arranged to show the moving pictures of "Winter Sports at Dartmouth," or has not taken every advantage offered to attract attention and boost his college.

Something else can be said for sending a boy to Dartmouth, as likewise for Williams and some of the other New England colleges similarly located; namely the healthy environment and outdoor life, in contrast to the city life of universities such as Harvard or Yale and those located in New York or the other great cities. After all, health is the most important element in life, and should be considered,—especially so if a boy is none too strong. The Winter Carnival at Dartmouth, and similar affairs in other colleges now being organized, are interesting and useful develop-



Scroll and Keys—Senior Society at Yale

ments in our student life, while the mountain climbing at Dartmouth is one of the great features. Perhaps these memories of the big out-door world react on the mind and are the reasons in part why the average student, and indeed some alumni, unconsciously confuse Heaven with Dartmouth, and transform Hopkins indistinctly into God. We may smile at this boyish enthusiasm, but after all it is perhaps better for youth than a too critical spirit and reliance only on actual facts. Dartmouth is certainly one of the best places to send the boy.

WILLIAMS

Moving from Dartmouth to Williams is like crossing the line between Germany and France, as perhaps there are no two other small colleges in the country situated near each other which are more unlike, especially in their social systems and student type and customs.

Williams College was the successor of a free school established through the bequest of Col. Ephraim Williams, who fell fighting the French and Indians in 1755. The trustees carried on as a school for a few years and in 1791 asked the State for a charter for a College, and as in the case of moving Yale from Saybrook to New Haven, urged as a primary reason the cheapness, variety and substantial articles of provision and food to be had there. The Petition continues that "Williamstown, being an inclosed place, will not be exposed to those temptations and allurements which are peculiarly incident to seaport towns; a rational hope may therefore be indulged that it will prove favorable to the morals and literary improvement of youth who may there reside." As to these three reasons alleged for the founding of Williams as a College, those of safety for the students' morals and general culture still pertain. This can hardly be said to be the fact in the matter of low expense for a College course. I believe at Williams expenses exceed those at almost any other small college in the country; they may, however, get their money's worth.

They seem to have had some trouble in securing their charter,

and further efforts had to be made in the legislature to meet the opposition incurred from Harvard and Yale. It was further urged that a college was needed in that location, in order that the youth from other States than Massachusetts could attend; in the naive thought of cultured Massachusetts people, "This would furnish an opportunity of diffusing our best habits and manners among the citizens of our sister States." The Yankee idea of thrift is shown by the concluding words, "And it would, at the same time be a resource of wealth, and add to the influence and wealth of Massachusetts"—which is later modestly referred to as "The Athens of the United States of America, to which young gentlemen, from any part of the Union, may resort for instruction in all the branches of useful and polite literature." Established on this cultured basis, Williams has always continued as one of the most socially attractive and in all ways polite colleges of the country.

Williams men do not like to be referred to as "The Little Harvard," but while their social system is entirely opposite to that of Cambridge, it is a fact that the social theories of the students are quite similar in many respects. Harvard, Yale and Princeton have always, and there is certainly no sign of any change occurring now or in the future in that respect, drawn to themselves almost exclusively the sons of the wealthiest and most socially prominent people, not only those of the East but also those of the other large cities in all parts of the country. Thus these three control the "Aristocracy of the Big Cities." In a similar way Williams draws to itself the "Aristocracy of the Small Cities and Large Towns" and on reading the list of names in the catalog, one would find few of the names of the great social leaders of New York, Boston or Philadelphia, but on the other hand one would find that the boys largely represented the best and most substantial families from the fine old New England towns like Pittsfield, cities such as Troy and Albany, or suburban towns such as Montclair, Garden City and the home residence places of high standing surrounding the great cities. Also, just as Williams attracts few boys from the farms because of the ex-

pensive living, it has hardly any Jews or boys from the mill towns or working sections of the cities of eastern Massachusetts. We find the appearance of the entire student body at chapel on Sunday morning to be of a higher and more attractive average than we would find at a general gathering of all students at Harvard or other Colleges. Dartmouth has all types of students from the East and West, but for some reason the Williams students all look and act alike, wherever their families may reside and most of them come from the big preparatory schools, with previous social training. It has been known as one of the three best "College Country Clubs," and in this beautiful location in the Berkshire Hills, with Lenox and the other exclusive social resorts scattered nearby, one finds a most pleasant social life, combined with an unusually strict moral atmosphere and at least a fair degree of ambition for culture and literary interests, so strikingly absent from the concern of the student body in many other colleges.

On the other hand this may not in all respects be the right ideal of a type of college for training a boy for our working American life. President Garfield is a cultured gentleman in every sense, long friend and associate of the late President Wilson. He is a man of general education. However, like his mentor, he is apt to follow ideal theories rather than facts sometimes, and like all men of socially exclusive attributes, is almost radical in his theories of democracy and equality for others. He does not know the student body well personally, and I cannot imagine him rushing along the side lines with his hat in his hand as did President Hopkins in the track meet last fall, when I last saw him. Each are products and typical of their respective institutions, presenting interesting studies in type.

Williams is one of the colleges which the alumni love to think of as small, but as a matter of fact it will soon reach eight or nine hundred students, and it will be difficult thereafter to maintain it on the basis of the past. Its classical and cultural traditions are sound and it will always be one of the best smaller colleges of the land. The boys, coming from the families they do,

and reared in the careful way most of them have been, present a crowd of young men far above the average. Perhaps this results in some of the repression and exclusiveness, like that alleged to exist at Yale, and apparently nearly always closely related to social and moral superiority, real or alleged. The Senior Honor Society "Gargoyle," bases its coveted honors on achievements for the college, but as the alumni seem to have quite an influence in the selection of the men, it often occurs that a boy who is a little more speedy than is required of the "leaders," finds for some mysterious reason that he fails of election.

One of those efforts to emphasize the democracy of the place and "look after" the presumably defenseless little Freshman is interesting as a broader social question than that immediately involved. The same sentiment which causes wealthy and intellectual young men and women to leave their homes and move down to live in the settlements in the slums of our great cities, has at Williams inaugurated the scheme of having the prominent Juniors or Seniors leave their fraternity houses and natural companions to room in the Freshmen dormitories. It is supposed that the high example of these great men will have a fine moral effect on the Freshmen. Personally I know that most of the Freshmen simply look upon this as a fad and wish that the Seniors would "look after" their own affairs and leave them to work out their own young lives. However, Williams is running true to form in this philanthropic missionary movement to protect and influence the Freshmen, since it was at Williams that the famous "Haystack" meeting was held and the Foreign Missionary Movement started in Ameria.

The beautiful fraternity houses center the life of most of the students, although Freshmen are not allowed to live there and are not taken into the fraternities until after February. Eating conditions are certainly of the best, and the beautiful dining rooms are the center of much of the pleasant association which rivets the loyalty of the alumni. Good food at prices less than the average student at Dartmouth pays for poor food, is the general rule, and the custom for years exists—except during

examination times—of not serving dinner to any of the men unless they first clean up a bit and wear linen collars. This is one of the best singing colleges, and especially during meal times the songs add much to the social life. Men from some other colleges may joke about the cleaning up a bit before meals, wearing clean white collars for the dinner served at seven in the evening, with coffee served in the library after dinner, but it may be this is a part of good training, and certainly follows the customs of other lands and prepares for the life which most of the boys hope for and expect after college. All told, Williams has its little weaknesses, including perhaps too many "earnest young men" of the type only found among the socially elect, who feel their responsibility early in life. They are sensitive to criticism for living as exclusive and pleasant a social life as any American college can offer. However, the record of Williams College is one of which the alumni can well be proud; it is in all respects one of the very best of the smaller Colleges of America.

AMHERST

The founding and early history of Amherst was almost exactly similar to that of Williams, and in a general way these colleges still are twins, although generally disliking each other as relatives often do because of common interests and similarity of character. The founding of Amherst was opposed by the other colleges, including Williams, founded only very shortly before. Amherst was the first college to make any attempt to enlarge the curriculum by the inclusion of new studies. The Faculty sent to the governing board, about 1825, a strong letter urging that modern literature and history, as well as some of the sciences, should be added to the courses of study, at that time largely confined to the classics. This really is strange because Amherst today has more nearly reverted to the old-line studies than nearly any other college, and is in the forefront of the smaller colleges requiring in large part the classic and other cultural courses, as opposed to the more modern branches bearing directly on the occupation of the student in after life.

Amherst is beautifully situated on a broad plain surrounded by rolling hills, and the fraternity houses are among the finest in the country. The students largely live in the chapter houses, but are not allowed to eat there. This important element of the social life and training is absent, and prevents much of the pleasant entertaining of visitors. Fraternity membership at Amherst rates larger in proportion than in any other of our colleges, running up recently I believe to ninety per cent of the student body. This offers safety to the fraternity system, and is perhaps the most satisfactory solution of the social difficulties of our student life today, since there are at least ten per cent of any student body composed of men who would refuse elections to any club or organized group. This therefore means that practically the whole student body that desires any center and organized social life can have it, and as the chapters are large in membership we find a really democratic tendency in all the fraternities: it necessarily follows that all fraternities find that their Amherst chapters contain some of the finest men in the fraternity and some who do not appear at first to be of just the same worth. In general, the student body at Amherst stands between Dartmouth and Williams from a critical social viewpoint, having fewer self-made men from the modest families of New England than Dartmouth and fewer of the wealthy than Williams. Amherst and Williams have about the same number of students and have always been of about the same size. These two, together with Wesleyan, constitute what is known as the Little Big Three, closely related in athletics and other interests. The chief criticism I have to make on the life at Amherst is the too great social influence exerted by Smith College at nearby Northampton, which takes altogether too much of the time and thought of the student body away from their college environment and interests. I think perhaps that here again the eating problem enters, as dinner is always the time when men get together and arrange for the evening. This is not as congenial when a large number of more or less strangers are eating in a boarding-house and rushing through to get the car for "Hamp." However, the

students here generally live a normal and pleasant college life and are boys of a good American type, with less of the intense college life and struggle we find at Dartmouth, or the social and moral inhibition generally considered as part of the atmosphere of Williams.

The chief strength of Amherst is in her alumni body and the work they have done in so many different spheres of life. The other two colleges with which Amherst is naturally compared, namely, Dartmouth and Williams, can show a fine array of successful men, especially in business, but I do not believe that either could show a list of names which would compare with that of Amherst for men in public life like President Coolidge, Dwight Morrow and others of today and back to the early times. Men like Henry Ward Beecher and a long line of leaders in Church and scholastic attainments made this small college an outstanding source of the best influences in our country's past.

BROWN

The Baptist Church has had an interesting and rather curious history in this country. While in New England the Congregational order was the State Church, as was the Dutch Church in New York, the Episcopal Church of England in Virginia and other southern colonies, and the fourth early Protestant Church, the Presbyterian, controlled New Jersey, Pennsylvania and was strong also in the South, the Baptists had no special stronghold and were scattered in all the colonies. When this Church saw the necessity for a college as a center of their interests, they established at Providence a school or College for that purpose. It seems as if they had decided from the first to name the college after anyone who would endow it, as was done in the case of Harvard and Yale. It is said that this was all but openly advertised; in any event no formal name was given to this institution until the Brown family of Providence offered the necessary funds to carry on the new institution, and the name was thus duly fixed. Brown has always had a good standing among our colleges

of moderate size and has graduated many men of eminent standing in all lines of business and the professions. Its early history does not seem to offer any special interest calling for comment, its history following the usual developments of Colonial Colleges.

The social life here is far less attractive than in any college we have discussed; it is located in a large city; it has a relatively small and crowded campus with few buildings of beauty; there is an entire absence of the fine fraternity houses and other evidences of strong social life that we find in most of the New England colleges. There is little dormitory accommodation. The students both live and eat in the fraternity houses, the restriction against eating in having been removed a few years ago by necessity of the situation. We find that the various interests of a large city distract from the intense life normal to many other colleges. Because of the fact that so many of the students come from the city or the neighboring towns, a large proportion of the student body continue their home life except for the recitation and study hours at the college. The student body is socially a mixed one with all the strata of our American people from top to bottom. Providence does not seem to be backing up its old and famous college by sending the sons of the leading social and business families to Brown as much as in the past; one finds them to a greater extent at Harvard, Yale and other places. However, Brown is doing a good work not covered by other colleges in that part of New England and it draws students quite broadly from other parts of the country. In educational matters, and also in athletics, Brown has taken a leading part for many years, ranking in all respects as one of the important colleges of the country.

RUTGERS

The Hollanders who came to the New World and settled in New York and New Jersey included many men of education, trained at the universities of Leyden and Utrecht, but for some reason they did not establish a college for higher education for nearly a century and a half. The Collegiate Dutch Reformed Church is the oldest Protestant Church having a continuous his-

tory on this Continent. The Episcopal Church at Williamstown, Virginia, claimed by all Virginians to be the oldest Protestant Church, was maintained as a separate church and congregation from that at Jamestown, the first actual building and organized church group, which continued for some time and was given up when the inhabitants left Jamestown most of them moving to Williamstown for the reasons of safety and better health conditions. Therefore the Collegiate Church, founded a few years after that of Jamestown, and continued right to today in both the religious and educational aspects of its early foundation, ranks without question as the oldest Protestant Church on the Continent. The school or college connected with this Church when founded in the old fort of New Amsterdam on the site of the Battery, has always remained a preparatory school. The Collegiate Church founded Rutgers as Queen's College, by charter from George III, in 1766. It was located at New Brunswick, New Jersey and was originally intended to fit ministers for its Church. It became a College for general higher education soon afterwards, and the seminary became independent. A small gift from Col. Henry Rutgers of New York caused his name to be taken by the new College. The College is now associated with the government of the State of New Jersey in scientific and agricultural work, but its charter still requires that its President and two-thirds of its trustees, shall be members of the Dutch Reformed Church. Like many other colleges, Rutgers has had periods of great prosperity and again of hardship and of a letting down of standards. Of late a large proportion of the students come from the neighboring cities and towns of northern New Jersey, in increasing numbers because of the progress of transportation methods and the ease with which students can now commute from home to college daily. Therefore, the early compact character of the student body made up of sons of the old Dutch families, has largely changed, but the good traditions of that small but remarkable colony from Holland still persist. Especially in literary scholastic attainments, Rutgers alumni take second place to none in proportion to their alumni body. Social life is based on the fraternities,

although dormitory accommodations are offered to a number and the usual poor Commons supplies living for many of the students. For a college of its size Rutgers has also stood high in athletics at various periods, and as the State College of New Jersey, backed by the old Dutch scholastic and social traditions, the future progress and stability of Rutgers is assured, as one of our old colleges based in general on the New England traditions of Church influence and high scholastic stand.

BOWDOIN

After the Colleges we have discussed were well under way, colleges of the same type sprang up in all parts of New England and the northern colonies to meet the needs of the rapidly growing population. No longer were they founded simply to advance the interest of some Church, or to offer an education only to the selected class as a training ground for leaders in Church and State. However, in most cases, for another century the Church influence was predominant, especially in colleges of the cultural type first founded in New England as distinguished from the state university. The students attending all these colleges were still from the agricultural class, and however poor were entirely of the old Anglo-Saxon stock. Many of them became men who largely controlled the destinies of the country for many years. Among this second wave of college foundations we find the fine old college of Bowdoin in the State of Maine, named after James Bowdoin, another English nobleman interested in education in the new country. This College is located near Portland and has a beautiful plant for a College of the size. It averages about the same number in the student body as Williams and Amherst, although naturally drawn more from the smaller towns and old New England families living on the farms of Maine. Its educational standards are high, and it is said to be one of the few colleges which is reasonably satisfied that its endowment and means are sufficient to carry on its affairs on a self-respecting basis, without propaganda, drives or any of the brass band attachments considered necessary by so many colleges. The fra-

ternity houses are quite attractive and include in membership nearly all of the students, a matter of policy followed in this College for years past. Of course the life is simpler than at Williams or Amherst and much less expensive for the student. The moral atmosphere is said to be unusually good from the Puritan viewpoint, although the descendants of the early Puritans have lost their connection with the organized churches even if they have inherited their moral viewpoint.

The remarkable record of the alumni of the College is its crowning glory; and the influence played by public men from the State of Maine and Bowdoin College in the affairs of our country would surprise one who had not looked into the matter. In addition, on the literary pages of our country we find such names as Longfellow and Hawthorne. Indeed one must be in a constant state of wonder when investigating the records of our different colleges in this respect. Here is a college, always small in attendance, wealth and facilities of any kind, as compared with some of our huge institutions, with a distinguished alumni record. Out of say ten thousand students, enrolled for some years past, and classes of at least many hundred for a period nearly equal to the age of any of the New England colleges we find from most State universities hardly a man whose name is known in any national sense, in public life outside of his own State or in the world of science or literature. However democratic one may be, here is a problem which is difficult to answer, unless we admit that there is something in the stock from which one comes and that all are not created alike. Anyway the influence of these old and generally small New England colleges in the public life of the country and education, is the greatest factor in the leadership of our land for the past two or three centuries and it shows no signs of passing.

OTHER NEW ENGLAND COLLEGES

Space does not permit any detailed account of many other colleges which have played a fine part in our history, including Colby at Waterville in the State of Maine, a Baptist institution

which has turned out educators and other men who have stood for the best far beyond what would be expected of its small numbers and endowment funds, from the same stock and on the same lines as Bowdoin. The University of Maine is doing good service, as are the rather small State institutions of New Hampshire and Vermont, which however have to compete with the old endowed private institutions in the same States. Norwich in New Hampshire has an interesting history as the first military school in this country; it is said to have been the model for West Point, which was founded later. No record of New England colleges is complete without referring to Wesleyan, which, although a Methodist institution, does not attempt to restrict its attendants or tendencies to that morally strenuous denomination; on the athletic field and in the record of its alumni in business and all branches of life it can point with pride to achievements for the country. Middlebury is a small Congregational College in Vermont which has a fine record and a very distinguished list of alumni. Trinity at Hartford, Connecticut, is one of the few colleges established by the Episcopal Church, and like all those founded and conducted by that great and rich Church, for some strange reason has never made a success equal to the colleges founded by any of the other Churches. The other Episcopal Colleges in the country are Kenyon, Hobart, Sewanee, and two or three other equally small institutions, generally noted for having an attractive student body, very small in numbers and rather gay and festive in character. Why the Episcopal Church should always succeed to such an extent in preparatory schools, West Point and Annapolis, and its services be used generally on nearly all official connections, but always fail as compared with other Churches in its contribution to higher education, is one of those mysteries in which Church organization and social questions are involved. I understand Trinity has lately drifted away from strict Episcopal Church supervision, and is now going through a transition period, with many of its students coming from Hartford and the surrounding towns of a class not formerly composing its student body and alumni. There are also several smaller

men's colleges such as Tufts in Boston, and institutions in that city, Boston College and Boston University, of recent growth and little interest beyond supplying opportunities to many students.

NEW ENGLAND COLLEGES OUTSIDE OF NEW ENGLAND

On the basis of the early New England colleges we find a small but very fine institution named after Alexander Hamilton at Clinton, New York. Its early history, like that of Union near-by, contributed more especially a great influence to education, not only in New York but throughout the country. Hamilton, founded by the Presbyterian church, has always stood for the classical and cultural courses in college and for a high standard of scholarship at all times.

Union for some years just before the Civil War ranked as one of the three largest colleges in the country, but it was injured more than any northern college by the war. It has since become more of a scientific institution, partly because of its location in Schenectady where the General Electric works are maintained. The social history of these two colleges is of special interest, since it was at Union that the present fraternity System was started by Kappa Alpha, Northern, in 1826, and such fraternities as Delta Phi, Psi Upsilon and several others followed, Alpha Delta Phi being credited to Hamilton.

Colgate near-by was formerly of less importance than Hamilton, but of late has advanced so rapidly as to make it now one of the prominent colleges of the country. It was a Baptist institution, known as Madison and later its name was changed to that of the family which endowed it and which has heavily contributed to it ever since. Colgate has a great athletic record, and a fine student body of manly American boys. The intense College life of this large and isolated institution resembles that of Dartmouth rather than that of any other college.

There are several Colleges of historic interest and high standing not mentioned specifically, as they fall into the general social group or type of the New England Colleges. Perhaps chief of

these may be noted Lafayette at Easton, Pennsylvania. This is an old college of the Presbyterian Church of considerable size, and having a fine campus on a high hill overlooking the Delaware River. For long years it has turned out Alumni who have done their part in the country's affairs, and has for its social life the basis of many of the leading fraternities, all living in good chapter houses. It has always had a strong faculty and energetic student body, having also considerable athletic prestige, and in every respect is a College of note. Nearby at Bethlehem is the great engineering school of Lehigh, which draws students from all parts of the country and abroad. Out in Indiana there is Wabash College, also a Presbyterian School, with over a thousand students and has taken its part in history for all parts of the central West. I believe it is the only college, except small Kenyon, which is exclusively a man's college west of the Allegheny Mountains. It has a conservative but strong student body drawn from the best people of the section. Of smaller colleges we may mention Centre of Kentucky at Danville; Rollins, in Florida; De Pauw University at Greencastle, Indiana; Pomona College of Southern California; Reed College of Oregon; Haverford of Pennsylvania; Kenyon at Gambier, Ohio; Miami University at Oxford, Ohio; and other colleges founded originally by Churches and based on the old New England traditions of education. There are also several institutions of importance locally and perhaps in a broader way, which do not exactly come in this class because they are larger in student body, or for historic reasons, but which may be mentioned here, including Allegheny College, founded in 1817, Bucknell University founded in 1848, Dickinson College in 1783; Gettysburg College in 1832, all in central or western Pennsylvania; Beloit College in Wisconsin, founded in 1846, and Illinois College at Jacksonville in 1856; and St. Lawrence University in the northern part of New York. Also there must be mentioned Washington and Jefferson College in western Pennsylvania, founded in 1802, and one of the important private institutions. In Ohio there are any number of smaller universities and colleges, aside from the two large State institu-

tions and Western Reserve, and Case, in Cleveland. Worcester College is perhaps the best known of the smaller institutions in this State, which is said to have more schools with the title of university than Germany itself has. The social life in all these colleges, wherever found, is based entirely on the Fraternity System, although in most cases some dormitory provision is offered for the relatively few who do not join. Little further need be said than to express the hope that these small country colleges of such traditions will always continue on the same lines as in the past, and supply opportunity for our boys, especially those of less means, to secure a preliminary training before entering business life or the professional schools of the great universities. We must have colleges for all sorts and conditions of men in this great country, but the class and type of those reared in colleges of the New England traditions, wherever found, must be preserved for the best interests of our country.

CHAPTER XV

THE GREAT CITY UNIVERSITIES AND CORNELL

Pennsylvania, Columbia, Chicago, Johns Hopkins, Cornell, New York University and other city Colleges

PENNSYLVANIA

The founding of the University of Pennsylvania by Benjamin Franklin, and its early years, fall within the foundation period of our old colonial colleges; and this University is noteworthy because it was the first institution of learning in this country to formally break away from the old idea of training for a select class, and stated that its purpose was to help and train the poor boys who most needed such assistance. It was also noteworthy as being the first college not founded and maintained directly by a Church, although the Friends Society, better known as Quakers, had of course largely to do with its founding. This college was carried along at first more as an academy and free school, for the poor, but later the institution grew with the city and in recent years it has advanced by leaps and bounds to its position as one of the largest institutions of the world. Again statistics cannot be exactly relied on, but it may be said that Pennsylvania's great schools of Medicine, Law, Dentistry, and the Wharton School,—the first and still largest Business Department or School in the country—are known world-wide. Indeed the undergraduate Col-

lege itself has played a relatively smaller part in the story of Pennsylvania than of perhaps any of the other eastern institutions. This University from the first was very liberal in offering facilities to people of all races, creeds and colors, and back in the early days the West Indians and Redmen from the west desiring an education chiefly gathered together at this institution. Serving a city now the third in America would alone give Penn. an opportunity for unlimited service and numbers of students. However, we still find that it is one of the three institutions in this country attracting more students from foreign lands, including those from the Far East. The first prominent man who held the position of Provost, a title not found elsewhere here for the head of a university, was William Smith, an Episcopal minister, showing how broad-minded this institution controlled by another sect was as compared with the other colleges, where for instance at Yale the President had to face a formal trial on charges that he sympathized with the Episcopal church. This early Provost had large ideas and visited England to plan a broader scheme of education than then existed in the colonies, but his efforts were later hampered because of his siding with the British, and he was removed from office but was recalled to the position in 1791. The first medical school and the first law school of the country were associated with Penn., as well as the first great business college free from commercialism. Slosson, in his book on "Great American Universities," states that Pennsylvania is a baffling subject to him, and that unlike all other universities visited he received here at the end of an entire week only a very confused impression. The buildings are large and seem to wander all over, as indeed the student body does, with no one real center for its social or educational life. Slosson aptly stated that he could not get it in focus, and that he left, not seeing the University but only the buildings and some of the faculty and students, without being able to size up its character. As one of the largest institutions of the country it is curious that all seem to have this same general impression, meaning rather no definite, fixed impression of the exact character of the institution or characteristics of the

students. The only social life possible in a great city is the life which centers around the fraternity chapter houses or else athletics, outside of the direct relationships of the classroom. I have visited Penn. very often, having many good friends there, and greatly respect the work the institution is doing. I especially have in memory another Provost of the same name as the first, and believe that the late Dr. Smith was of a type of college president seldom found. He was a great scholar and scientist, of world-fame; and the remarkable thing is that he combined this with an intense interest in the lives of his students and a knowledge of the personalities of a great number among the ten thousand enrolled. When one has experienced the "red tape" sometimes necessary to unravel before an interview can be had with the president day to receive any and all without introduction or appointment, means to my mind, a democratic spirit in the true sense. It had in his little office in the Chemical Building for several hours each of even some minor colleges, the memory of Provost Smith seated in it nothing of the publicity and theoretical democracy so often used by college officers for the exploitation of themselves and their institutions. The outer and inner doors were always wide open, and all were welcome to enter the room directly, whether wealthy trustee of the University or some scared little Freshman who wanted to talk over his troubles with the Provost. My fraternity was only one of some fifty there, but his memory of the names and even the little troubles of the boys of this group was remarkable. Would that we could have today in positions at the head of our colleges more men like Provost Smith, with the wide sympathy and personal interest in the young human beings passing through college, rather than those we generally find in the efficient business and political managers who are now being selected for higher college officials.

The chapter houses for many years were most unattractive, smoke darkened houses, but today several of the newer ones have broken away from the old Philadelphia brick type; and there is considerable talk now of eventually moving at least the undergraduate departments to a new location in the country. The stu-

dent body, very heterogeneous, is perhaps typical of America, as the student body is not drawn from any one State but rather from all sections of the country. Because of the influence of the Graduate Schools, and the Wharton School, really an undergraduate department composed, however, to quite an extent, of young men who have already had some business experience,—the students are rather older and more mature men than those who go to the smaller New England colleges. It cannot be said that the student body and social life as a whole are attractive, and the reverse is rather the fact. In some respects the social life reminds one of western State universities tempered by the fact of its location in the great, conservative city of Philadelphia. The students come from all parts of the world, as exampled by twenty-five from Australia and twenty from New Zealand; in its Department of Dentistry some thirty per cent are foreigners, with many from South America and Asia. It is said that Pennsylvania seems to be turning more toward the organization of the mediæval universities of Europe, where the student guilds took an important part in the government and the students lived according to the different nations or sections of the country from which they came, the college authorities expending little time or effort in their social and moral training. The dormitories supply an unusually large proportion of students' rooming facilities, but a great majority live anywhere they can in the city, and many commute from a distance. The history and position to date of this institution make it one of the most influential of the country. Indeed it was really our first university, as the name was conferred by the Legislature in 1779 when all other institutions were still called colleges, and today it ranks with Harvard, Columbia and Chicago as the nearest type we have of the true university as distinguished from the college.

COLUMBIA

It may be said that Columbia was perhaps the last of our present great institutions of higher learning founded under the traditions of the Colonial epoch and through the direct action of

the Churches to educate only a selected class as leaders in Church and State. King George II gave a charter to the College in 1754, at which time land was deeded to Trinity Church for the use of the new College. However in 1746 the General Assembly of New York passed the act authorizing a lottery for the advancement of learning and for the founding of a College and as a result, in the year 1751, prior to the actual granting of the charter, the Legislature paid over to the trustees between three and four thousand pounds for the erection and use of the College secured from the proceeds of this lottery. To the new legal body of trustees, Trinity Church also deeded the Queen's farm of thirty-two acres, and the General Assembly authorized the Colonial Treasury to pay to the trustees for each of the following seven years fifty-two pounds to be used in the payment of salaries. The new institution was named King's College. Among the trustees were officers of the colony and city; and although the great majority were members of the Church of England, the institution was never directly under the charge or control of the Church; the only restriction was that the President should be a member of the Church of England. An amusing item in this connection is the story that the famous President of today, Dr. Nicholas Murray Butler, on being duly elected President by the trustees forgetful of this early requirement, suddenly found himself ineligible due to the fact that he was a member and pillar of the Presbyterian Church. However, a little item of this sort cannot stand in the way of progress in these days, and the distinguished President had to hurry around to resign from one Church and become an Episcopalian in order to hold the office. The first advertisement published in the newspapers of the founding of King's College stated:

> "It is to be understood that as to Religion, there is no intention to impose on the scholars, the peculiar Tenets of any particular Sect of Christianity; but to inculcate upon their tender Minds, the great Principles of Christianity and Morality, in which true Christians of each Denomination are generally agreed."

This showed that the public sentiment at the time of the founding of Columbia was more liberal than when the Puritans started Harvard and Yale for the exclusive benefit of one Church. However, the Church of England, and later the Episcopal denomination, has always had a great influence in the affairs of Columbia, and it may be said that this is the one and only great contribution made in a large organized way by the members of that wealthy Church for the cause of higher education in our country.

At the time of the Revolution the name was changed to Columbia College and later to University. For many years Columbia remained more or less a New York City institution, drawing to its student body many men who became prominent: Alexander Hamilton, Aaron Burr, and members of many of the old New York families. The seeds of the present great University were being sown, and when it moved from Madison Avenue and Forty-sixth Street to the present site on Morningside Heights the last two famous Presidents, Seth Low and Nicholas Murray Butler, steered its destinies, until today Columbia is the wealthiest educational institution in the world and the largest in history, in number of students actually attending at any one center. The location of Columbia on a wonderful site overlooking the Hudson River, surrounded by such great monuments as the rising St. Johns Cathedral, the third largest church building in the world; Grant's Tomb, looking across the Hudson to the Palisades; the Union Theological Seminary with its beautiful Gothic courts; the great St. Luke's Hospital; the Rockefeller International House and many others, has created the greatest educational and philanthropic center known. The beautiful Library dominates the buildings of Columbia University, all of which however are rather typical of the apartment and skyscraper architecture of the Great City, in striking contrast to the low Gothic groups of Harkness Memorial at Yale or the Princeton College buildings. In athletics, Columbia can never take the place the number of students entitled her to on the face of the returns, any more than there can ever be any real college life in the usual

sense for any great number of its students. The only possible social life connected with the college in any way is that of the fraternity houses scattered all over that part of the city, but even there the distraction of the city and the fact that many members live in distant parts of the city and have such diverse interests, will always prevent even a possibility of student life as known in most of our colleges. Everything about Columbia is so stupendous, in wealth and expenditures from its huge real estate endowment and other sources, as well as in the number of students and its location in this centre of humanity comprising nearly one tenth of the population of the United States, that it makes any detailed description impossible.

It has been often said that the future indicates the four greatest Universities in America as Columbia, Harvard, Chicago and California in order. This is a natural outcome of the evolution of education in our country as far as we can see, because of their situation, the great wealth and backing of all citizens without distinction as to whether they are alumni or not, and their location in the four great cities across the Continent. Of these four, ultimately Columbia should be the greatest, since a true university, as distinguished from a college for the training of youth, can offer just such opportunities for all sorts of interests as are at hand. New York City is becoming every year more and more the center of business, finance, education, literature, music, all the arts. Attending Columbia is simply one way of explaining that a young man is attending New York, since the thousands of older citizens taking all sorts of courses, summer and winter, day and night, simply mean that they are pursuing some interest of the world's great store of knowledge by attending lectures, in many cases without any thought of Columbia as a distinct institution of which they are members. More than any in this country, and perhaps in the world, do Columbia and New York University represent a great but indefinite proposition in which the individual is entirely lost and of which the social life and even general characteristics of the institution cannot be defined.

CHICAGO

The University of Chicago is new, like Stanford and Hopkins, and like both of these was founded by one man and has made the most of the great opportunities offered in the strategic place it is located. John D. Rockefeller will leave behind him an enduring monument, greater than his Foundation, which presents many future problems. A small institution of the same name preceded the present University of Chicago, but to all intents and purposes it was a new institution which was directed by the famous President William R. Harper. A clergyman taken from the Yale Divinity School, President Harper was a big man who did big things on a big scale, working with the head of the biggest corporation of the world. He undertook certain changes in the educational plan of things which worried the conservative leaders, especially dividing the year into four quarters of equal standing. Of course very many colleges had Summer Sessions before that, which were more or less jokes, as they are today, but never before were the entire twelve months used to carry on the regular year-round full machinery of a university. The extension work in the city, the downtown classes and the affiliated classes at once attracted attention, and as the buildings grew as by magic, the always enthusiastic citizens of Chicago became almost hysterical with delight at having such an institution suddenly appear in their midst. It is really the most remarkable episode in educational building and development in our country, since of the other two new private universities, Johns Hopkins has always remained small and conservative on intense lines of investigation, while Stanford is largely based on the social elements so prominent in the bright State of California. Chicago took the Gothic for its type of buildings, and has a remarkable collection, although naturally showing the newness of the plant very plainly. The University attracts many foreigners and draws especially from all the central section of the United States, an entire trainload leaving at the beginning of each Christmas vacation, for Texas alone. Such rapid growth calls for new plans of govern-

ment among which is a countless number of deans, the mystery of whose positions baffles any outsider. After a long rule, President Harper passed to his reward and was succeeded by Dr. Harry Pratt Judson, a conservative and dignified but energetic successor worthy of the first great President. In the College itself the Fraternity System offers most of what there is of organized social life, as in the case of all city universities, but in the case of Chicago any feeling of loneliness on the part of non-members is satisfied by the facilities of every kind offered in the great building, Hitchcock Hall. At first the plans of President Harper called for a campus composed of residence halls each with its own Commons and in general following the small English colleges, also offering to the fraternities land on the campus for their chapter houses. However, these plans fell through, partly for want of funds and certainly because of insufficient space in the center of the city to carry out such a comprehensive plan for the social life of the students and provide at the same time the necessary sites for lecture halls and other college buildings. There are the usual class and so-called Honor societies and the Reynolds Club, as the great Union is known, is open to all. The University is typical in many ways of the city of Chicago, rather than of the agricultural State of Illinois, more truly represented by the University at Champaign. Indeed I have found that Chicago rates in the city and then in far distant places to a greater degree than it does in the balance of its own State outside of the city.

One from old centers of traditions may smile at the description, in Corbin's book, of the boys singing a sentimental college song of the type of Old Nassau about "Old Haskell," before the varnish on the door was dry, but it only shows the enthusiasm of a new institution in a new city and land. Many members of the University Faculty have "gotten in Dutch" for their radical and socialistic acts or utterances. A liberal freedom has been allowed in this institution founded by Rockefeller, and to this fact we can refer Upton Sinclair and other writers of the kind in answer to their claim that universities are created and used simply to protect vested interests. President Harper always valued liberty

of speech; but a few cases like those of Professor Charles Zuebelin advocating temporary marriages, pensioning mothers in proportion to the number of their children without regard to marital ties, and the upbringing of children by the State, or that of Professor W. I. Thomas lauding "the so-called sporting woman, leading what may be called the normal life," and other extreme statements, have of late caused the University to see that its Faculty members are more moderate in public relations. Every sort of education is offered at Chicago, as at Columbia, and the Divinity School, nominally Baptist, like its founder, the Medical School and the Law School are now pushing forward to front line seats. The Board of Trustees is largely composed of energetic and successful business men, and if some from the old universities think there is a want of culture in the overwhelming number of practical courses followed by most of the students, and other evidences of youth, it should be remembered by them that their own colleges of Harvard, Yale, Princeton or others of the same type were once long ago new and went through a preparatory school period which Chicago has never had.

Chicago has been quite successful in athletics, and of course has the support of all citizens of the city in this and all its other efforts to a degree which would be impossible for Columbia to secure in New York. Most of the students live in their own homes in Chicago, which involves financial and social problems for the fraternities, clubs and the entire social life of the institution. Women hold the fort strongly, but do not seem to mix in the social life with men students to the extent they do at State universities, at least so far as the fraternity groups are concerned. It is said to have been the settled policy to lessen the mingling of the sexes both socially and in the class-room; indeed co-education has always had its origin in an economic necessity which was less apparent in this new University endowed from the first with enormous funds, than at State institutions where every dollar must be worked out of the Legislators now largely controlled by the idea of women's votes. When we mention Chicago to the average student of America, the name of Stagg arises in his mind.

This former great Yale athlete came to Chicago through President Harper, and has wielded ever since an influence hardly less than that of the President. He has always been in the lead in reforms in athletics and all branches of student interests; he differs from many born in the section where he now labors, in that he does not believe it necessary to constantly pass laws and regulations but largely secures his ends in a quieter and more personal way. This must have been a difficult battle some years ago in the West, because of its former lack of athletic standards and traditions, and its exuberant delight in success, and the belief, held so strongly, that in athletics as well as in business one must succeed regardless. Also one finds here the too general influence of high school athletics and politics. Western people are more easily aroused to an emotional interest in statistics, especially statistics of growth, than are eastern people, and one only has to talk to the average student of the institutions from Chicago on through the west, to be impressed with his enthusiasm and belief that the institution he happens to attend is bound to become the one great University of the entire Continent.

JOHNS HOPKINS

This University has few undergraduates, and the buildings in the city would scarcely be considered as worthy of maintenance by most western institutions,—aside from the small but rather good new buildings erected in the suburbs for the attempted undergraduate department, the one error in the work of this institution, committed we know not how. There is no special reason for a large undergraduate college in the city of Baltimore, and for Johns Hopkins to break its old traditions was a general disappointment. Omitting any further reference to that department, we can say that Johns Hopkins University is one of the few real, outstanding institutions known both here and abroad. This University has no marble palaces or Gothic dormitories; there are few students, and they are not distinguished for their prowess in football. It does not undertake to do the work of the ship, the

patent office, the theatre, the government, the Church, or the home. It has no ancient history, and is destitute of traditions and customs. It is distracted by no class wars, student rebellions, newspaper scandals or moral revolutions; its only student activity is study.

The Faculty carry on their courses of research and lectures in a quiet way, and almost alone of all our American institutions it is satisfied to accept what credit the results may bring, without any Publicity Agent for the alumni and general public, or "pep" meetings to rouse the students. It therefore has a relatively small endowment, and as it offers little chance for publicity and fame, will probably have few donors of great buildings or large subscriptions to its funds. It stands almost alone in our country for the training of a select body of scholars in the highest relations of culture and efficiency. It established a system of fellowships having for its primary purpose the encouragement of original research, and to equip men to become teachers in our colleges. With others its first great President, Dr. Gilman, was a graduate of Yale and that old institution can take great credit in the fame of the new. Aside from the postgraduate studies for which Hopkins is famous, the Hospital and Medical School are known the world round. The work of this great institution speaks for itself, but as it is a University like that of Berlin or others abroad it has no organized social or student life as such, since the more mature men attending live in any place and manner they wish in the city of Baltimore or outside. There are a couple of the old-line national fraternities and a number of the newer ones out at the undergraduate College, but they play minor parts, and of the many institutions mentioned in this book, Johns Hopkins stands as an institution of really higher education and for research alone, and comment is here unnecessary.

NEW YORK UNIVERSITY AND OTHER CITY COLLEGES

Columbia grew so rapidly and increased in influence to such an extent, that before the time of the Civil War the rich Presbyterian group in New York City decided that this institution might

be of too great help in creating influence for the Episcopal Church, and therefore founded the University of New York. The name was later changed to New York University. For a time a dignified old marble building on Washington Square housed this rather sedate College, although its Medical School early took a prominent position. However, later a new impetus was given to this institution, and today it is running a close race with Columbia in many respects. It now rates as one of the largest institutions in the country, and in addition to its fine buildings and location on University Heights and its present funds, it is now engaged in raising some seventy-five millions for endowment. Its School of Commerce is enormous in size, and it is doing a work for all branches of scholarship, art, and business far beyond what is generally realized. I do not think it can claim to "have arrived" as a compact institution on definite lines, except in the general idea of doing any possible service for the citizens of New York City and any others who may apply.

Of a quite different character is the College of the City of New York, since it is simply an undergraduate college and thus differs from the other two Universities, Columbia and New York located in the same great city. The College of the City of New York is under the Department of Education of New York City, and is the highest branch of the Public School System. It has over ten thousand students enrolled and it has night as well as day courses, which are crowded largely by students of foreign extraction who can attend the college free. Of course the Jewish attendance at both Columbia and New York University is very large, but the College of the City of New York is "their own"; it is said that about ninety per cent of the total attendance is Semitic. The taxpayers of New York have become used to the great expense of a City College and the College of the City of New York is, in some ways, one of the remarkable institutions of the world.

The University of Rochester in New York, has for long been a small and local school of good standing, largely influenced by the Baptist Seminary. Recently, however, this institution has

received great gifts from Rockefeller and other interests, especially for the new Medical Center there, and this should create an institution of much greater influence. Syracuse University is a far larger and more interesting study than its neighbor in Rochester. The city is smaller but has a much gayer and more cosmopolitan social life than has conservative Rochester. The University is a Methodist institution but seems to have a social strain and restless activity unusual to this generally quiet and well-ordered class of schools. It has increased in numbers of students and schools of every kind and sort so rapidly as to cause it today to have outgrown its strength and create an indefinite impression on visitors. Its former Chancellor Day was eccentric, but an active and forceful man. The new Chancellor is one whose experience has been that of a Methodist Minister of a small church and later President of a small sectarian college in the corn-belt of Iowa. However, he is evidently trying to allocate himself to such changed conditions and I believe will be able to bring this huge and rather ungainly institution into form and shape, assisted as he is by many able business men of central New York. The athletic record of this institution has made it known throughout the land, and its future is of interest as a social study in several respects.

In the city of St. Louis we have Washington University, a large and thriving private institution of good standing and such future development as the citizens of that wealthy city may afford. Cincinnati has a City College, similar to that of New York in many respects, as has also Akron, another Ohio city. In Boston there are both Boston University, nominally a Methodist School which is growing rapidly into a general city institution, and Boston College a well known Roman Catholic School. In Washington, D. C. there are many schools for both sexes of minor importance, and Georgetown University, the well known Jesuit College, as well as the Catholic University of the general type, and George Washington University of the usual city type, composed chiefly of Law and other graduate schools.

CORNELL

Cornell University is a most interesting and powerful institution; it was founded by Ezra Cornell and Andrew D. White, largely as a protest against the limitations of the traditional classical education. It was established by charter in 1865, first classes were held in 1868. While the idea had been growing in men's minds before Cornell was founded, and by that time the colleges of our country had so far left behind the English School idea of educating a few big men to be leaders in Church and State, Cornell was founded on the announced plan of being a school where any person could learn something of everything. It was also at first more especially for the poor boys living in the country of central New York, and today has many scholarships as well as State aid and the location of a State Agricultural School as part of the University. Still, it is a private institution and differs radically from the regular State universities, being controlled by a Board of Trustees composed of its own alumni. It has been fortunate in its Presidents, numbering among them such men as Andrew D. White, Dr. Schurman, the present Ambassador to Germany, and the present President Ferrand. It has attracted to Ithaca many faculty members of high standing, and its Medical School located in New York City is rapidly securing a high position. It is not restricted as to number, but it manages to keep a fair average of slow increase; I judge that today it has about as many as can be properly provided for.

Social life at Cornell is satisfactory,—with some reservations. By this I mean that the national fraternities here arrive at perhaps their greatest position of influence and service. Up to very recently the nearly one hundred large and fine chapter houses of national and local student organizations supplied living and home facilities for the great mass of students. However, the lot of those who attend and do not belong to these fraternities has not in the past been the most pleasant one could imagine. The boarding houses are located in the town at the foot of a steep hill and at quite some distance from the buldings. Therefore

the non-fraternity men living around in the town have not had sufficient social opportunities until of late, but now, with the large and beautiful Union and new domitories being erected, one may hope for a remedy to that situation. Meantime the social life of the members of these fraternities is a mixture of luxury and strict life and work difficult to define. There is no college where there are so many beautiful chapter houses. At the same time the fact of Cornell's being essentially an Engineering School, seems to imbue the students with something of the spirit of military discipline in their relation with the institution and with each other.

The late Willard Straight left a considerable sum of money in his will "in order to make Cornell more human," and very properly this was applied toward the fine Union referred to. The students have to work hard or get out, and the fraternities seem to follow this same rather harsh custom in enforcing collection of the house bills, as well as in customs incident to initiations. A boy may receive a small card, filled out with his number and the few necessary dates, briefly informing him that he failed in some "exam," and asking him to depart forthwith. He is simply a number, and the personal interviews with kindly deans and advisors are conspicuous by their absence and would bring him no hope in any event. Unlike most institutions, there is no system of deans or deans of deans in charge of the personal, social, or moral lives of the students. The Registrar of other colleges is simply a clerical officer charged with keeping the rolls and making the right sort of returns to the legislature and similar work. At Cornell Davey Hoy is the Dean of Social Affairs, the Dean of Students, the Dean of Men and the Dean of Deans all rolled into one, as far as the average Cornell boy is concerned or knows of, aside from the professor to whom he recites or whose lectures he attends. As a matter of fact Dr. Hoy is a man remarkable for his memory, knowledge of human nature, and as I have always found, absolutely fair and square in all respects, without the tendencies existing in so many places to "find out" everything possible about each boy and to try to reform him in some way.

Cornell ranks as one of the six large liberal institutions of America in its treatment of the students; it largely leaves to them their own training as part of life's experience.

I believe that every national fraternity except one is represented at Cornell, and in addition there are a great number of local societies supplying homes for their members. There are also several Honor Societies of age and distinction on a social basis, including the oldest and better known "Mummy Club" for the even years and "Madjura" for the odd years, about fifteen members being selected for each from the different fraternities on a basis of social ability and college leadership.

The climate at Ithaca is pretty severe in winter, but Cornell's situation on a great hill overlooking the lake gives it a delightful climate for the spring and fall and its summer sessions are naturally popular. Cornell is one of the leading athletic colleges, and draws its students very broadly from all parts of the land and from many foreign countries. Its wonderful location and the views on all sides from its elevated campus with the remarkable gorges at either end, make an impression one can never forget on the first visit to Ithaca. In all respects Cornell is one of the great American institutions, and both as an Engineering School and in general training for the masculine type of young man who must make his way in the world, I consider it one of the first in order.

CHAPTER XVI

THE CENTRAL BIG THREE

Michigan
Wisconsin
Illinois

We now come to a new world in education, the like of which has never been known in this or any other country, namely the great State universities, considering first, briefly, the Big Three of the Middle West.

As shown elsewhere, North Carolina was the first State university and one or two other states followed in establishing a free institution of higher learning for all the citizens, thus breaking away entirely from the old New England plan of the training of a select few. Although all the states would probably have established universities to cap their public school systems in any event, it was largely through the benefits of the Morrill Act, adopted by the United States Congress in 1862, that the great impetus was given. This law decreed a grant of thirty thousand acres for each Senator and Representative in land, or in script which the states could convert into cash to invest in any way desired for higher education. The purpose of this Act was mainly to teach agriculture and the mechanical arts, and military training was required. The final results of this Act have varied widely, according to the wisdom shown by those in charge of affairs in the different states. Some states today receive very small income from the same source which provides large returns in other states. In some cases it went to existing institutions, and in others new ones were established as a direct result. In the central

and western states the growth of population after the Civil War was very rapid, and the institutions outgrew the land in many cases. The wonderful story of the development of this central and western land of ours is a romance of human effort and ability. No longer was a university or college training a mark of either wealth and position, mental ability or even ambition to secure an education despite all obstacles. From now on the great American people of all kinds and sorts simply moved in and took possession of the universities, creating the most democratic institutions of higher learning in the world, and by the same token doing away with the old ideas of culture and leveling all to the plane of the average young male and female of the particular state. This Morrill Act has perhaps been the most important and far reaching single educational law ever adopted in any land.

MICHIGAN

The University of Michigan was the first, and may perhaps be said to be still the foremost of all the true State universities of this country, although in number of students it is exceeded by California and perhaps one or two others. Detroit was originally a French settlement, and we find this French influence stronger than generally realized, both in Michigan and again all through the South, thus differing from the old English theories of New England and the Atlantic seaboard or the German influences in the Central West and on the Plains. Even as far back as the days of Thomas Jefferson, we find the plan of establishing some scholastic institution in the West was considered, and in 1817 a curious center of learning on original theories was started at Detroit. However, the University was not established until 1837 when a College of Literature, one of Law and one of Medicine was started. Its government was vested in a Board of Regents and a Chancellor, all to be appointed by the Governor with the consent of the Senate.

For some reason the University of Michigan has always been especially free from intrigue and interference by outside politicians, as compared with many other State institutions and it is

said there is a general understanding that the people controlling the University will not interfere in politics and that the statesmen will keep their hands off educational affairs. If this could have been worked out on a similar basis in other states, there would have been much less trouble and more efficient institutions. Perhaps one reason why Michigan has always been so successful in its management of affairs is because of the strong and prominent men it has had as its Presidents. Old President Tappan was a strong man, although it was he who abolished dormitories and the providing of any social life for the students, thus really creating the present basis of strength and the chief purpose for the national fraternities. Dr. James B. Angell, father of the present President of Yale, was President from 1871 to 1909. Michigan has also attracted many men of national fame in all branches of education, and the names of Cooley and others represent one of the strongest groups of educators gathered together in this country. The influence of Michigan in guiding the policies of the other State universities of the West is evident to all who have ever considered the subject.

All the buildings are unusually large, and until of late there has been little of artistic value at Ann Arbor. However, as in other places, the architects of today certainly know their business better than those we were supposed to have had after the Colonial period passed and before the World's Fair interested our people again in good taste and beauty in architecture. The great Law School building is the model of its kind, and the first real residential College like those at Oxford in this country. Several other college buildings are fine, and the new fraternity houses likewise show taste as well as expenditure of money to a greater degree than they do at most of the western institutions. A change of policies since the days of President Tappan has occurred even at Michigan; whether it was engineered by the officials and faculty, or forced by the changed conditions of the student body is a question.

In the State universities, contrary to their fundamental democratic and individualistic principles, the regulation of students'

personal affairs seems to be one of the chief industries. Michigan has been more liberal than Illinois or most others of this class of institutions except Wisconsin and California. However the same machine has been working here of late, and we hear of the careful censorship of all student publications and new rules and regulations, presumably made necessary by the Prohibition Law and the fanaticism on both sides on that subject. Dormitory accommodations are offered to the women, but little has been done for the men and the non-fraternity men must do the best they can in boarding houses around in the town or outside. However, the Union is a monument to the foresight, liberality, and efficiency of the alumni body, and as a fraternity man I am glad to call attention to the example set by these organizations at Michigan, where directly or indirectly they largely shouldered the burden of raising the large sums required for this great building for the benefit of the other students. I consider the Michigan Union one of the best of its kind in the country. The leisure class is becoming a factor in all western universities, and in the case of Michigan it has an outlet for the after study leisure of rich and travelled young men in the nearby city of Detroit and the social life of that large city. The student troubles and rather rough reputation of the student body of Michigan years ago has passed, and today I believe that this is one of the most orderly and best socially organized large groups of any of our State institutions. About every national fraternity in the country is represented at Michigan from the most exclusive to the largest and most general types. There seems to be less trouble between them and the non-fraternity men at Michigan than at many other places, and as the present President, Dr. Little, is a Harvard man he should have the ideas of individual freedom and personal liberty ingrained in the alumni of that institution, I believe the present problems of student life should be worked out at Michigan, at least as readily as at any other State institution.

There is no German influence as at Wisconsin, Scandinavian influence as at Minnesota, or the blend of these two and others found through southern Illinois and at the University there. The

student body of Michigan comes largely from that State, and are of French and English descent, but a goodly number of foreigners from all lands of the world, including the Far East, also attend here.

It is too bad that they cannot rely on funds at these State institutions to provide dormitories and other home facilities for the great mass having no college home at these large institutions. However, I fear that if rooming and living conditions were supplied to the average man and woman at these State universities, as at Yale or Princeton, there would be considerable trouble and it is uncertain how the average college discipline officer could handle such a situation.

It is reported that some forty per cent or more of the students were sons of men who live by manual labor, meaning farmers, mechanics and the like, yet it is also true that many sons and daughters of the wealthiest people attend Michigan. The great wealth amassed lately in the city of Detroit, and the general prosperity of the state, result in the student body at Michigan having more money to spend than one would find at Illinois or other places, making it more difficult to maintain the cherished democracy of college life than at most other similar institutions. These contrasts and the blending of various qualities and theories seem to run through the whole life of the institution and leave on the mind a less definite and compact memory of life and conditions than we would find at perhaps any other State university. This statement can be also made of the educational aspects of Michigan, resulting from its original founding and theories of people under the French influence, with the strong German system, introduced by President Tappan and largely continued to this time.

There are said to be more undergraduate students actually living at Ann Arbor than any other institution in the country, but here again we come to the confusion existing in comparing attendances, and I only make this statement on hearsay. There is a student council with little real power, and of course the usual class and college politics found especially in western institutions.

Michigan is one of the great leaders of the country in athletic affairs, but it inclines to be rather indefinite as to whether it shall side with the central west athletic interests or seek relations with the old eastern Universities. This attitude in athletics appears again in social and educational affairs, and Michigan cannot be said really to be a typical western institution in any sense. As it is something of an eastern institution in history and spirit, it has justly been referred to as a "Middle-Eastern" University, standing by itself part way between these two great groups of institutions.

WISCONSIN

The present State of Wisconsin was once a part of Michigan, and so it is natural that the founding of their University would be modeled upon that of the older institution. Like the older, Wisconsin was divided into three departments; but from the first it showed the strong socialistic tendencies carried into that State by the great German wave of immigration, largely influenced by events in the old country when so many were forced to leave, those of socialistic tendencies emigrating to this country and going to the then West in great numbers. From the first therefore the University has been more than any other in this country exclusively a branch of State administration, like those in Germany. For instance, professors of some of the departments of the University are State officers; it is from this institution of higher learning that progress in agriculture, road building and all branches of the public life and works of the State radiates. Because of its great usefulness to the State, foreign investigators, have several times placed Wisconsin as the first State University, with perhaps the greatest influence of any of our institutions.

The University is located at Madison, on a high hill at one end of the city and facing the State capitol on a similar hill at the other end of the town. This long and narrow neck of land lies between two beautiful lakes, and the chain of lakes and rivers in this section of Wisconsin greatly impresses visitors with the beauty and location of the institution. The chief college

building is large and quite dignified, and the newer buildings erected at the foot of the hill and scattered along the lake front present an unusual appearance. Most of the inhabitants of the State receive some benefit from the institution, either direct, as students in the regular or extension courses, or through the information widely disseminated, especially on matters of agriculture. Wisconsin is a great dairy section, and the Ag. Department is perhaps the best in the world for this branch of industry of live stock and dairy products of all kinds. The courses are practical, and one finds the students out visiting the power plants, dairy farms, and in the woods studying Forestry in all parts of the State during their college course. While the chief interest and purpose of the institution is along material lines, the College of Arts and Sciences is large and well known.

It is said that this University includes all the people of the state and all that the State is doing for higher education of its people, to an extent only possibly equalled by California. It may be said that its ultimate function is that of a Bureau of Experts to the State government, and in any event it serves the people of the State and attracts many active young men and women from all parts of the land. Also it has always struck the writer that, while this utilitarian aspect of Wisconsin is the one always referred to, there is something undefined which makes the students and life at Wisconsin more liberal and gives a nearer approach to refinement and the social training of an eastern college than does any other western State university.

The students are said to be slightly older than at most colleges. According to the statistics of a few years ago the "average student" at Wisconsin is nineteen years and eight months of age when he enters as a freshman on the average. He is about five feet eight inches high and weighs about one hundred forty pounds, while over thirty per cent of the entering class, and sixty per cent of the graduating class, are of foreign parentage. Over one half of the foreign fathers, in the case of both classes, came from Germany. Next in number are those from Norway and then those of the British Isles. About one hundred and fifty different

student organizations are listed in the Badger, including every sort, fraternities representing the conservative element, and the socialist clubs at the other end. Oratory and journalism are more popular than at most colleges, and college and class politics is rampant. From a recent visit I remember large political signs fastened on the trees on the campus, as well as circulars passed around to all who would take them, setting forth the qualifications of this or that candidate for some class office and what he stood for, all just like a political campaign for President.

Most of the great fraternities are represented, and an unusually large number of local clubs provide housing and social or political centers for a good part of the student body. For the great mass not provided for in such ways, the University has shown more interest than most of those we have mentioned before. Some dormitories are built and there are broad plans for all sorts of residential colleges for men and women, although the financial question involved will probably prevent this being done at Wisconsin. The former President, Dr. Van Hise, and the present incumbent, Dr. Frank, as well as the efficient Dean of Men, have always taken an active interest, without I believe any undue interference, in all matters of student life in this typically American student body of unusually active and energetic boys and girls.

Co-education is at the zenith of influence here, and I think it is generally admitted that the "co-eds" of Wisconsin and California are the best looking, best dressed and most generally interesting lot of young women attending college at any State institution, not to speak of the smaller schools where this system prevails. It really is quite a contrast to visit Wisconsin directly after one or two other State institutions located near-by, and to compare the very evident social qualities and bright appearance of the boys and girls found here with these other student bodies, especially the contrast in the appearance and good looks of the women. Indeed it is said that perhaps too many girls of social standing and ambitions, even from Chicago and other large cities, attend the summer sessions to take a few nominal courses and enjoy with the boys the unusually pleasant social life at such a summer

Cloister OR *Book and Snake* AT SHEFFIELD SCIENTIFIC SCHOOL

resort as is found here among these beautiful lakes of Central Wisconsin.

Of course much is made of democracy, and this State always claims a special position in politics on this score. Personally I consider Wisconsin the most interesting and attractive institution in the Central West and would rather go there myself than to any other. However, as for the democracy, while perhaps I do not know just what it means any more than others, the life is certainly less on a dead level of equality and sameness than at the other near-by institutions. The student body seems to be composed to quite an extent of an attractive and gay lot, coming from the North Side of Chicago and other more distant places as well as from the smaller towns of the State and abroad. The social qualities of the students, as well as the location of the University on the shores of the famous Lake Mendota, with the fine fraternity houses and grounds running down to the edge of the lake, fringed with boat houses and dotted with canoes and launches flying different flags and emblems, make a unique sight and resemble most nearly the free students and beautiful locations of Cornell and California.

ILLINOIS

Dr. Thwing calls attention to the fact that the educational beginnings of Illinois were quite unlike those of the other four States carved out of the Northwest Territory, namely Ohio, Indiana, Michigan and Wisconsin, where the people were concerned with the foundation and progress of higher education. In Illinois all apparent interest in such, outside of some efforts in Chicago and the one Illinois College founded by New England influences at Jacksonville, was confined to the Church or business groups. There are many small denominational schools scattered in all parts of Illinois, and here as in Indiana and other parts of the Central West, Church affiliations are largely the basis for the social life of the people in the smaller towns and cities. Perhaps this early denominational control of education is the reason for the unusual amount of time and effort devoted to regulate the

personal lives of all the students, and playing the great American game of "moral uplift" so consistently even at the large State university. This is one of the largest institutions in the country in number of students, and it serves not only the farming districts of Illinois and the adjoining States, but draws many from the city of Chicago and all parts of the country. The Ag. School naturally gives attention to the growing of corn, and it is the best we have for the study of soils. Just as at Wisconsin the boys take a visitor first to see the cattle and especially the largest bull in the world, so those interested in the educational aspect of Illinois will be shown the laboratories and machine shops having to do, directly or indirectly, with agriculture. Many of the State institutions first started as classical colleges, and afterwards were induced to add Industrial and Agricultural Departments by the Morrill Act funds, but Illinois has always followed its natural instinct and the scope of influence called for by its location in the center of the great Corn Belt.

The institution was founded in 1868 as "Illinois Industrial University," but in 1885 the word "Industrial" was dropped, partly, it was said, because custom had come to use that word to mean "penal," owing to the prevailing practice of those days of employing manual training for reformation instead of formation of character. However, the institution never succeeded to any great extent, and remained small and obscure until the founding of the University of Chicago by Rockefeller. As that meant there would at last be a really great educational center in the State of Illinois where before there had been none, one would think that the citizens would have been pleased. However, strange to say it acted the other way: the voters at once arose and stated that they must have an institution of their own rather than be dependent on Chicago. The Legislature of Illinois has always been controlled by the State, outside of the city, and influenced by the farming interests. Therefore with this strong sentiment of pride and fear of the loss of democracy and their control of education by these new forces in the city, the Legislators of recent years have voted larger and larger sums, until today the University of Illinois

receives more from taxation of the entire State than any other institution in the country. This should be so, as Illinois is the largest and richest State maintaining a State university, and even the great sums appropriated, to a great extent levied on the city of Chicago, mean less than is paid in proportion by the people of Wisconsin, Michigan, or Minnesota. The University authorities are very close to the political organization of the State, and President Kinley and Dean Clark can secure almost anything they want at Springfield. The University is really located in two towns; most of the college buildings are in Urbana, the older town, while all the fraternity houses are located and most of the students reside in the newer town of Champaign. Few if any buildings of the University are attractive or suggestive of a college from the old cultural viewpoint, the machine shops, laboratories and even the new library showing little effort for architectural beauty. However the armory is said to be the largest in the country, and the usual claim is made that the stadium can seat more people than any other in the world. The stadium is suggestive of the unattractive and flat plain country on which the town is located, with the steel floors, one above the other, built on each side of the field. This gives a better view of the game than any other possible plan, but it is terribly congested by the crowds on arriving and leaving, and it certainly does not present the inspiring spectacle of the Yale Bowl or the California Stadium. However, these deficiencies expected of a new institution on a materialistic basis, are largely compensated for by the largest and finest Military Training Corps and other evidences of a great institution.

As in other State universities there are practically no student living accommodations, except the usual one or two small dormitories for women: the fraternity and sorority houses are without number and are very generally far less attractive than at most of the other large institutions. However, the chapter houses are showing signs of a great improvement in taste, and some of the more recent ones compare favorably with the best at other places. Co-education largely provides the opportunities for the social life

of the place, and the boys and girls participate together in most affairs, although not with the freedom allowed at Wisconsin or Michigan, because of the straight-laced attitude of those in charge and the lesser social ability of the people in attendance.

No reference to Illinois could be complete without a mention of the Dean of Men, Thomas Arkle Clark, referred to elsewhere, more especially in chapters on "Morals" and on "Drinking." Dean Clark is truly here the Dean of Deans and Lord of Lords. No man at any university has such a complete power over every act and even thought of such a huge student body and even members of the Faculty. The strings centering in his office pull all the puppets and move all the works of the gigantic machinery required to run such an institution. He is the most interesting study in psychology I have met in twenty years in any college of the country, among men or women, young or old. Born in, and living all his life in the same environment, he may not be broad in viewpoint but he is certainly a power, and as he once remarked to me, "I am a product of the corn fed belt and I know my people." His system of control of this large student body is deserving of careful study by one interested in the social evolution of our people and especially the students. He is charged with maintaining an intricate and far reaching system, including a representative in every fraternity house to report what his Brothers are doing, but I suspect that a good portion of the remarkably detailed information he has at his finger tips about all the ten thousand people under his control, can be explained in other ways. He has a wonderful memory, and since he has been devoted night and day for many years to the personal lives of faculty and students, and has a quick mind and almost uncanny ability to secure evidence from the unconscious auditor, he is a man unusually fitted for the job on the lines desired by the majority of the people supporting the institution. The rules and regulations governing the lives of the students are numerous in detail, although many are not published and are simply edicts of Dean Clark to meet the immediate occasion. He is an honest fanatic in his life-long hostility to drinking in any form, and his interest

in what we call morals is equally keen. In any event he certainly has the entire student body in control, and they have a real and always present fear of his finding out in some mysterious way their smallest dereliction or weakness.

Among similar reform efforts, that of abolishing automobiles has most justice, and the campaign on this subject with the deans of other universities in all parts of the country, combined with the great number of accidents of late, has resulted in many of the colleges, otherwise liberal in their treatment of the students, abolishing or restricting the use of automobiles for men in college. However, at Illinois, the abolition of autos was not so much on account of accidents apparently, as on the usual moral grounds. I am told that Dean Clark stated, as an example of enforcement of this law, that if a man student called for his own sister at her Sorority house to take her in a taxi to the railroad station on the way home, they would both be expelled unless the usual formal permit for a man to ride with a woman was secured in advance from the office of the Dean of Women. Of course this would be an extreme case, but it shows the viewpoint. Such petty rules are perhaps justified in a co-educational institution of this kind and great size. However, his campaign against T N E and Kappa Beta Phi for many years past has not brought the same success as some other efforts, since these two so-called social fraternities thrive on faculty opposition and the publicity given at the Interfraternity Conference meetings. The efforts of Dean Clark have had as much as anything to do with the continued existence of these Clubs, *sub rosa* in most cases, and chiefly flourishing for the purpose of holding an occasional party where the young men look upon the wine when it is red, or rather, upon the beer when it is brown. It is even whispered that one or both of these organizations exist at Illinois and have so continued for years past. Dean Clark was not a member of a fraternity in College but was elected by one when he became Dean. His writings on social topics are well known, especially his book "The College and the Derelict." Whether the efforts of such a strenuous life devoted to the objects here stated bring

sufficient results to justify it, or whether extreme reformers live in a world which does not really exist in the lives of the students, is for each to decide on his knowledge of its results, namely, whether the University of Illinois under such a regime for many years has produced more than its proportion—for such an enormous institution—of men whose fame and work is known throughout the land or even widely in the same state, as compared with other institutions of the same size or many much smaller. A study of "Who's Who in America" on this and other related subjects, would be of interest, as for instance comparing the national record of an institution like this of ten thousand students with the alumni record of a very small college of an average of two hundred, such as Kenyon or Centre. Also from experience whether the boys of Illinois at college gatherings, away from the supervision to which they have been accustomed at Champaign, are more likely to strictly adhere to water, or otherwise sedately conduct themselves on such occasions than would the young men from other institutions where more liberal treatment is allowed. The answer to each of these questions is the answer as to the benefit or defects of the system of discipline briefly referred to, rising to its height at Illinois, but followed in many other colleges, especially the State universities in the same general section.

Social life in the broader sense, as we meet with it in the colleges of the East, the South or on the Coast, and even at State institutions near-by such as Wisconsin, is unknown at Illinois. One of the leading officers of the University once stated to me that "Illinois is the greatest, typically American, middle-class University in this country," and his pride in this description of the institution he has seen grow from a small and second rate industrial college to one of the largest universities in America, is doubtless justified.

CHAPTER XVII

"FROM THE RIVER EVEN UNTO THE GREAT SEA"

Minnesota and the Other Plain States. In the Mountains and the North Coast. California and Stanford

The University of Minnesota is one of the largest in the country, and may perhaps be said to be the newest of our great institutions in every respect. It frankly had many difficulties to surmount, owing to the rapidly growing country and the naturally hard and practical viewpoint of the settlers on the virgin prairie of only a few years ago. The population of the state was largely of Scandinavian immigrants and their descendants, coming not from the educated classes of those countries but from the peasant people, not filled with the enthusiasm for education usually found amongst English and some other strains. After the University was founded, there was considerable trouble for years, and even today it may be said that this is perhaps the most unsettled and unformed institution of its size in the country. Further, it is located in a great city, or rather wedged in between two great cities, and this of itself brings the usual complications and the indefinite social life found in city colleges.

Its great wealth, through the ownership of ore lands in the north of the state, combined with the great advance in prosperity and power of that section of the country, bids fair to result in working out its problems and establishing this huge but unformed institution on a permanent educational basis. In any event, like the other State Universities, Minnesota is trying to bend its energies to supplying the real needs of its own country, rather than trying to inculcate the cultural pursuits of older communi-

ties, which would be perhaps of little value as yet to the average boy and girl returning to the great farming districts of the state. The Graduate Schools are being developed, but it cannot be expected that they will reach a position to compete with the older institutions for some time yet. More than one-half of the alumni of this University have graduated or left within a few years past, and every building on the campus has been erected since President Northrop took control. The institution was founded in 1868, but for some time there was no great increase in students or income, and only within the last six or eight years has the great advance occurred, until now, this University rates as one of the largest on the continent. In the nature of the case, it must therefore take some time before the educational and social life and conditions of this University will be settled and traditions accumulate, around which its spirit and future progress may be built.

This University has been fortunate in having such really great men as the late Cyrus Northrop and George E. Vincent as Presidents. Today the President is one who has risen in the ranks. He is, I believe, in sympathy with the powers that be, especially with one private citizen whose personality seems to have quite dominated the institution for some years past. In the social life again, the only aspect offered is through the fraternities, of which there are a great number. A few new, fine chapter houses are being erected. There are few, if any, dormitories for the men, and other social opportunities are wanting for non-fraternity members, but as in the case of all our universities this need is bound to be met in the future. The Dean, with other officials interested, is now trying to work out a more compact social life than has existed in the past. The fraternities here have co-operated to a certain extent and life should settle down here before long on the usual basis of a huge but well organized co-educational institution.

It is an interesting study in this great country of ours, to follow conditions back to their source, conditions always based on the racial stock which founded or controls the institution. One who has traveled largely and has some experience in studying social conditions, can easily work out the reasons for difference in cus-

toms and viewpoints at the various institutions. The University of Minnesota, as the newest large institution of our land, offers great future opportunities, and today is doing a real service for its state.

All of the other Plain States maintain State universities and in most cases also separate Agricultural Schools. Because of the sparse population in North and South Dakota, Oklahoma and Arkansas, they have only small institutions on the usual lines. Perhaps the institution more generally considered as the best organized of this type is the University of Iowa, which together with the Agricultural School in the same state, occupies a high position. The University of Nebraska is a large school in enrollment and in its future building plant, but from two visits there, I must say that its location on the endless, flat and hot corn plain, and a student body of the typical middle class German people,—who make good citizens but offer little of special social life, call for no special comment.

Kansas also has two large schools doing good service for the state, especially in agriculture, typical of that progressive and rather radical state in its government of student social life. Missouri presents more of a social class, presumably because of the large number of Southern families living in that state or because many of the boys come from St. Louis. In all respects this University is perhaps the most interesting, for social life, of any of the institutions on the Plain.

At one boundary is the great University of Minnesota, and at the other the interesting and even younger University of Texas. There are one or two other state colleges and many denominational schools in Texas, but the University at Austin overshadows them all to a greater degree than in many other states. This University owns vast tracts of land, which are believed to be of great value but which bring in relatively small income today; the equipment and plan of this University is perhaps the most unattractive of any large institution in the country. In fact many of the classes are still being conducted in wooden shacks of the War period, while brick and stone buildings show the architec-

tural taste of 1885. The institution has a number of men of standing on its faculty, but its location at the state Capitol, and the intense devotion of all Texans to politics has made a bad general atmosphere in the educational world because of the constant interference of politicians in the affairs of the University. Politics in Texas, like religion, seems to involve many things and interests far beyond its usual realm, and of late we have had a medley of road building scandals, governors indicted, anti-fraternity legislation, striking personalities like "Ma" Ferguson and others, mixed with questions of educational policies of the University and other schools and religious issues, all reported to the outside in a strange confusion of news and opinions, of which no one can make head or tail.

The women play a very large part in the affairs of this institution, and the so-called social life, consisting of interminable teas, dances and similar activities, consumes far too much of the time of both sexes. The fraternities are largely represented and are too much regarded as social clubs, rather than as strong organizations standing for the best in their college, combined with advantages of a more substantial kind for their members. Because of this and the political tendency of the people, there is always more or less social trouble, and anti-fraternity legislation has on several occasions nearly succeeded, on a basis almost humorous to others, but apparently very real to the statesmen interested. The rules and regulations governing the social life of the students are without number, and everybody is pretty busy reforming everybody else, all standing strongly for prohibition, protection of the home and all moral aspects of life for the other fellow. This must be expected under the circumstances of the case; matters are, however, settling down somewhat in the state and at the University. Texas, it seems, is giving up the old radical viewpoint of hounding corporations, and now welcomes business and a more liberal viewpoint of life, than has sometimes been allowed in that church-controlled state. The University also has improved greatly of late from the viewpoint of outsiders and, when its productive income is utilized to the full, with wise, kindly and

conservative management of the large and rapidly growing student body, there is no reason why the University of Texas should not become a great institution.

In addition to the State universities, there are some colleges in the West that should be mentioned, namely Coe College at Cedar Rapids and Cornell College at Mount Vernon, both in Iowa; Beloit College in Wisconsin, Carlton College in Minnesota, and Baylor University in Texas. There are, in addition, many denominational schools.

The social life of all of these institutions is mentioned in the reference to Texas. One is always impressed with the materialism and practical efforts to get ahead in everyday business necessarily found in a new country where hard work only has permitted man to be victorious in the battle with nature. Terrific heat for long periods and the high winds and cold of the winter; the one-product interest of the wheat fields, the corn belt or other sections of the Plains; the dead level of the Plains extending without limit on all sides; up to late years the bad roads and the small towns with few social opportunities possible, have combined to bring about the same results we have always found as to the social life and interests of people born and bred on Plains, whether they be in the United States or Asia, since the dawn of history. All these conditions make for the basic wealth of a country, but are far away from the probability of intellectual attainment rising above the dead level of democratic equality of all, and certainly do not make for the romance of the college social life of institutions established in the mystery of the mountains or beside the great ocean and rivers, and in the intellectual and social centers. National fraternities and sororities exist in all these institutions, and supply about all the social life. However, here they have the Western idea of what fraternities are, first met with at the University of Illinois, namely not voluntary social student groups for their own purposes, but rather elements in the machinery of the institution, especially tied up with the Dean's office, to carry out his wishes and the plans of the institution relative to social, educational, athletic and personal affairs.

At first it seems rather odd that these Western young men, apparently so independent and accustomed to business, should admit that they cannot manage the affairs of their own home in a chapter house, or each contribute so as to train themselves and enjoy social opportunities in a reasonable way. One plan almost universal in these institutions is that of having a "House Mother," an odd combination of super-housekeeper, representative of the Dean's office, presumably often almost a paid spy, and manager of all social events, as well as an entertainer and example of table manners and polite thought and conversation, this lady being usually selected or at least approved by the Dean's office or various Committees having the social and moral affairs of the students in charge.

In all institutions the men and women mix and go together, day and night, winter and summer, in work and play, as they have done since childhood in the lowest schools; indeed the whole social interest of the students seems to be more like that of after life, when they are married and the women naturally control conditions outside of business. It is impossible for one brought up in an Eastern college to realize this. For instance, everyone was surprised that I should be astonished at two or three co-eds rushing in to dinner and spending the evening at one of the fraternity houses at Texas, without anyone having asked them. It was simply a matter of course, since they seemed to have nowhere else to go.

Prohibition is real in this section, and these are the only colleges of the country where this is so. In other places we will always find some young men who do not drink on moral, health, or athletic training grounds; but in the corn belt and on the wheat lands, stretching from South Indiana and opening like a fan to the edge of the Rocky Mountains, one finds the great compact people who have caused Prohibition. Having visited colleges, large and small, on every part of the continent, I can say absolutely that this is the only section where a visitor they want especially to please is taken to the only social center and given some fine raspberry ice cream soda. The drug stores and candy

shops seem really to be the social centers, as the long heat spells cause a great run on soda water, and at these places all the more attractive and lively co-eds and boys meet to make dates and transact their affairs. In no other part of the country would it be likely that a "party" attended solely by college boys, would continue all night in an apparently pleasant mood on nothing but coca-cola, ginger ale, and ice water. However, such is the case, as much of a mystery as it may be to the rest of the world, and all the social life of old and young is really based in these conditions, except of course a rather small gay, young married set living in large places such as Kansas City, and a very small number of students who have lived or traveled elsewhere.

IN THE MOUNTAINS AND ON THE NORTH COAST

Along the great Rocky Mountain Divide we find an important State university at Boulder, Colorado, and the famous Mines School near-by. At Colorado Springs there is a fine small institution of the New England type, Colorado College. Arizona and New Mexico both have young but active and rather attractive little State universities, while those of Idaho, Nevada and Montana are still very new; but moving along the regulation lines to a useful and large future for the benefit of the people of their states. The location of the University of Nevada at Reno gives it a little more of a social tinge, because of the large number of entertaining divorcees, many of them beautiful and of the idle rich, who therefore naturally attract the young men of amorous dispositions, who come in quite large numbers, temporarily disconnected from the University of California, Leland Stanford or other institutions.

On the North Coast, we find the large and prominent University of Washington located in the great city of Seattle. I personally remember this institution when it was quite small and backward; but of late years the rapidly growing population and the importance of the city and state, as well as the large endowment, secured from leases on its properly in the center of the

city, used in the erection of fine buildings on a beautiful site on Lake Washington, as well as the able management shown, have combined to make this a really great institution of the first class. Many of those in charge are the products of the scholastic New England training. In the city of Seattle, there is a very strong ruling element born and bred in that section, and for some reason it has always impressed me that the New England influence is stronger in this institution on the borders of Lake Washington, the furthest corner of the United States, than in any other college west of a line drawn north and south through Kenyon, Centre and Sewanee. The institution has lately been through a most unfortunate political experience, but its success is already so secure, that I believe the setback will be only temporary. Fraternities are very strong here, although of course imbued more or less with the western idea that they are not social clubs but rather a part of the college machinery, the futile attempt being constantly made to follow the boys in their lives in the big city as a class, rather than as individuals, who in many cases live far from the campus. Many of the wealthy families of Seattle still send their sons East, but I believe this tendency will lessen in the future. The University of Washington is an institution of which the state and city can well be proud.

The State College located at Pullman, near Spokane, is the agricultural and engineering department, thus duplicating in many courses the expense and machinery of the University to a needless degree, to the detriment of all concerned.

In Oregon, at Eugene, there is a small but useful university, and near-by again largely a duplication of work and effort at the Agricultural College at Corvallis. There is also Reed College at Portland, a small but unique institution modelled after the New England colleges and experimenting in various ways on educational and social questions. There are one or two other similar institutions on the North Coast, and at all the fraternities and sororities appear, offering the only social and home opportunities for the students, except at Reed, which is one of the very few places where they are prohibited in our country.

Running Week for Secret Societies at Virginia

CALIFORNIA

Anything written on this wonderful State must be either very short as a brief summary of a few items, or else much longer than space here allows. Having visited California five or six times and having spent the greater part of two or three entire summers visiting around, I might fall into the habit of the local booster and ramble on indefinitely. Therefore passing the climate, the scenery, the most remarkable aggregation of Anglo-Saxon people gathered together so far in this world, and the many other interesting aspects of an entirely new civilization being worked out by the blue waves of the Pacific, we can only briefly mention the colleges.

In the South we find the University of Southern California, at Los Angeles, founded as a Methodist institution and developing into a large and indefinite institution. It has a rather restless and short-time student population, with an absence of definite college social life. Nearby is Pomona College, a much smaller institution, of unusually high scholastic stand. Aside from some other smaller institutions, there is the new development of the formerly small Southern Branch of the University of California. The southern part of the state has grown much faster than the other sections, and when it acquired political control, one of the first steps was to insist that the Legislature grant a much larger proportion of University funds to the Los Angeles section. Therefore a large and beautiful tract of land has recently been purchased, running along between the Beverly Hills and the ocean, a site unsurpassed and perhaps unequalled in this country. The plans for beautiful buildings of the Spanish type indicate a unique and wonderful development here in the near future. The impetus of these new plans have increased the student body largely, and as soon as the buildings are erected and the University actually under way, it is expected that the large population of the cities and towns around Los Angeles will make this one of the great institutions of the country, crowded with a most interesting and diverse student body, originally from all sections of our land,

and representing such diverse peoples as make up that section from Iowa by the Sea to Hollywood. The great National fraternities are already moving in to take possession of the social land, and the pleasure loving people of that sunny clime should make this a great center for student social life, as well as supplying opportunities for the real scholastic development of that section.

At Berkeley, directly across the Bay from San Francisco and facing the Golden Gate, is the main section of the University of California. In all its departments and branches, it now claims to enroll more students than any other educational institution in the world. The location at the foot of the Hills and near the great Bay offers everyone an opportunity for scholastic advancement and social pleasure or development, those who love the country, the water, or life in the great and interesting city opposite. An unusually vivid description of life at this institution and of the surrounding country, is given in *The Western Shore*, by Crane, which should be read by those particularly interested. In passing, I may say that it created considerable stir when it was first published, as it is said to portray actual members of the faculty, and further, the morals portrayed are not those desired by leaders in reform. However, it is the typical California institution as is none other, since Stanford is entirely different in every respect and seems to draw a different kind of student. Because all sorts attend this huge college, one of the experiences, seldom equalled in college events, is to be on the campus at Berkeley during the two or three days of registration, at the opening of the college year, in the middle of August. Small booths, like the old Punch and Judy show boxes, are scattered under the trees as far as one can see, and before each one is a long line of men, women and children, boys and girls, all waiting their turn to register. It is a wonderful example of American life. All sorts of men of all ages attend, from the old farmer to the young son of a millionaire from San Mateo or Burlingame. Throngs of women stand in line, not only those who do not usually appear in social affairs, but even, say it softly, women whose reputations are well, but not favorably known in the gilded districts of San Francisco, as was

announced with great glee by some of the young men rushing in the Chapter house one day. As Dartmouth may be said to be the best example of the old collegiate style of a man's college democracy, California may be said to be perhaps the best example of the democracy of an entire state, all receiving at least some sort of education.

This University has on its rolls many distinguished men in educational work or in special lines, and does the best it can under existing circumstances. However, it is difficult to do very good work for any large number, where there is such a huge total enrollment and where it is necessary to have such large classes. Of course co-education is the basic proposition for the social life, but again in a different way from the Plain States, as there is much more of what is called "sex consciousness," and the reserve incident to great wealth and organized social life of such different aspects. I remember attending a lecture at which there must have been five hundred students present. I sat at the rear of this large hall, and some professor far away was talking along in a voice almost inaudible to those of us at that distance. The young men came in with their "sweeties," and directly across the aisle were a couple of very beautiful and gay young women, whose position in sitting and general agreeable manners naturally directed the attention of all the youth and others older near-by. No boy, and perhaps especially one from California, could possibly sit there as a Stoic and listen to the far distant lecturer wandering on, with such counter-attractions close at hand. However, co-education is with us in these great State institutions and we must necessarily make the best of it. The marriage market at this University is very active, and an unusual number of girls come up from the high schools of the small towns for a brief year or less of social life, to carry off some good boy from college with them and start their homes for life back in the towns. As claimed by a faculty member here, this may be a great thing for the country. In any event the type of student is here "sui generis;" we must say that on the average, most of the young men are fine, big, masculine looking men who are a credit to their state, and the girls are

far better looking, better dressed and more attractive than the co-eds of any other institution in the country, with the exception of Wisconsin.

Fraternities and sororities certainly play the whole part here, their number is without limit and their fine large houses offer wonderful opportunities for a life of study, ease or social enjoyment, depending on the particular group concerned. There are several Honor Societies, copied after those of the Atlantic Colleges and the Greek Theatre, the huge Stadium and many other buildings are most attractive and indicate capacity and management of affairs on the broad basis one could expect of this state. California naturally stands also as one of the half dozen liberal Universities in the treatment of its students and their social life. As the student body is simply a cross section of all the elements of the state, young and old of all classes are left pretty much to their own lives, as they would be at home, and there is an entire absence of the ceaseless supervision, organized investigation and efforts for moral and other reforms so deeply imbedded in the minds of the college officials of the Central West and Plain States. Altogether this is a wonderful institution, and one which would deserve an entire book to cover the various aspects of even the social life—which is that of the people of this great cosmopolitan state.

LELAND STANFORD

To one visiting for several days at Berkeley and then moving over to Stanford, the contrast is simply astounding. These rival institutions are both located in a new state, one on either side of the same city and only a few miles apart from each other. Having discussed very briefly the social conditions of the huge University of California, we now find by contrast a small and compact college, similar in more respects to Princeton than to any other institution in the country, with the number of students absolutely restricted and a waiting list like a club, and a strong effort to organize a separate social life and system like certain of the old Colonial colleges on the Atlantic Coast. Something less than one-

third of the total number admitted are women but they keep to themselves, and the remaining two-thirds constitute the men's college, drawing their students largely from Southern California, or directly from the East. Many sons of eastern people living permanently or temporarily in California attend here. At Berkeley, one finds the "native sons"—and daughters; while at Stanford of the large number I have been privileged to know and count among my friends, there has hardly been any whose parents were born in that locality. The leading National fraternities are represented here, but because of the paternalistic and local tendencies of the authorities, they are restricted to an extent hardly known elsewhere. As is well-known, this college was founded by one man in memory of his son, and up to very recently may be said to have been a one-man family affair. Those in charge have been of an unusual type, as was Senator Stanford in his old age, and his widow who carried on the affairs of the University after his death jointly with her brother, on the basis of advice by spirits. Many are the stories told of the spiritualistic seances of that administration, which was succeeded by that of the famous peace advocate, Dr. David Starr Jordan. This distinguished gentleman is widely known as a scholar and active worker in his line, but he was something of a theorist, and one must smile at some of his experiments. One of them was to locate the men's and women's Chapter Houses alternately on the same street, the theory being that the occupants of the sorority houses would have a gentle and refining influence on the young men living in the house a few feet away on each side. After some years of efforts on this line, it was found impossible, as the young people together on that basis did not always carry through the refining process as desired by the Dean; the rules and restrictions as to costume, indoor and out, became too numerous and the plan had to be given up. The sorority houses were then practically confiscated by the University and the women gathered together in college halls. The efforts now are directed to doing the same thing for the men; the great expense prohibits this scheme for the present, except for the non-fraternity students, who live in one large hall

and constitute the most powerful organized political group on the campus. I remember one day Dr. Jordan sent for me to come from San Francisco to call on him and I appeared, fearing that my Chapter had got into some trouble, only to find that he wished to discuss at great length the question of whether young men living in a Chapter house together might not smoke more cigarettes than if they lived in college dormitories. This distinguished gentleman was succeeded by the present incumbent, an intimate friend and life-long associate of Herbert Hoover, neither of whom were elected to Fraternities when in college and who are thought by some therefore to be hostile to the social tendencies alleged to be incident to membership. Indeed a drive was started against these organizations some time ago but, the final argument seemed to have weight when appeals for a large educational Endowment fund were made to the Alumni and the apathy of those believing they were under attack became evident. For this and other reasons, I believe that President Wilbur now intends to give at least the National fraternities every chance to disprove the claims of the hostile, and to show themselves supporters and upbuilders of this new and unique institution. I cannot agree with his reason for doing away with separate Chapter houses or their separate living quarters, to herd the students in dormitories and "eating places run by the college, the reason being that this would remove all responsibilities from the students." This is just the one thing which should not occur, since the want of a feeling of responsibility for themselves and others, is the greatest weakness the post-war period has brought us, especially with the younger generation. A young man or young woman relieved of all responsibility, even for the four years of college, loses just that experience and training which is the most valuable asset of college life. In this respect as in all others, the restrictions, efforts to improve the morals of the students, and the paternalistic attitude of the officials, is in strongest possible contrast to the theories followed across the Bay at Berkeley.

The situation of Stanford on the plain at the foot of the beautiful hills running along the Pacific coast on the one side, and the

Santa Clara Valley covered for endless miles with fruit trees, make this one of the beauty spots of the land. The buildings are of the old Spanish type, and the long corridors and low buildings with red tile roofs sparkling in the sun, amidst the palm trees, offer a sight long to be remembered. Stanford could well be added as the fourth best college country club, following Princeton, Virginia and Williams, and the social life of this selected group of unusually fine looking young men and girls, represents something in the far Pacific Coast of which Stanford is the sole example. The complete control of the institution is now slowly passing from the Stanford family and those succeeding them in interest, and soon the Alumni body will have charge in reality as well as in name. When that time comes and the broader influence at work now, combined with what this unique and smaller institution already has, should make it one of the best, as well as one of the most beautiful institutions of our land.

CHAPTER XVIII

THE OLD SOUTHLAND

The Carolinas, Other Southern State Universities and Virginia

THE CAROLINAS

Because of its departure in educational matters, and the fame of the founder of the University of Virginia, that institution is perhaps better known in the world than any other in the Old Southland. However, it was not the first university in that section, as the Scotch-Irish Presbyterian element in North Carolina was deeply imbued with the traits of the race, and these people not only preceded the Declaration of Independence in the assertion of rights through the Mecklenberg Declaration, but were the first of any to insert in the new State Constitution a provision for higher learning for all, as was recorded on December 8, 1776. Immediately upon the close of the War the University of North Carolina was chartered, those connected with this event including all the leading men of the State. Gifts from individuals and grants from the State promptly followed, and in 1791 the General Assembly voted ten thousand dollars, which was followed by permitting two lotteries to be established, which netted a profit of five thousand more. It was not, however, until 1795 that the University was actually open to students, and from that time on the scholastic standing has generally been maintained on a high level. It is also to be noted that this was the first institution which permitted another language, French, to be made an alternative

with Greek for admission. Later, President Caldwell from Princeton led the new institution to a position of the highest standing. For some years North Carolina was not surpassed by any state in the Union for its zeal in the cause of education, both of the higher and lower grades. Later on, it does not seem to have kept pace with the others in the North with their greater endowments; from the Civil War time until some fifteen years ago, North Carolina fell behind and lost its national standing, although always having men of high educational talent as teachers. The great development started in that state about that time, and progress has been maintained up to the present, until North Carolina is today one of the most progressive and rapidly advancing states of the Union in wealth and position. During the last few years the Legislature has granted funds far beyond those ever known in any other southern state, and the formerly small plant has been enlarged rapidly. Today, in attendance, in the number of faculty members, and in number of buildings and income, no State or private institution of the South equals the University of North Carolina. South Carolina also was one of the earliest states of the Union to devote time and money to higher education, and for a long period in the early history of our country this University, at Columbia, founded in 1801, and known as South Carolina College, was one of the best known smaller institutions on this side of the ocean. From 1750 up to 1800 considerably more than a hundred Americans were members of the Inns of Courts of London, and while these men came from all the colonies, a greater number of them came from South Carolina than from any other province. The first President was Jonathan Maxcy, who brought this College to a high degree of prosperity and fame. This strong beginning was not continued and the want of progressive sentiment in this state resulted in a gradual decline of education, until of late South Carolina has taken a low stand among the States in this respect. The general progress of all the Old South is beginning to tell in South Carolina also, and the University is showing signs of an awakening and a desire of the people of the State to have it take its proper position.

OTHER SOUTHERN STATES

Early in our national history Georgia established its University but it was some time before it took any position, although today this institution, located at Athens, and Georgia Tech. and Emery, both in Atlanta, enroll a considerable number of students have a big athletic repute and are rapidly securing a good general educational position. Maryland has always been a backward State in offering educational facilities for its citizens, although St. John's College at Annapolis is one of the oldest in the country. Several attempts to found a University were made, but even today it has hardly nominal standing, and the people of that fine state seem little interested. Indeed for many years the lower schools were also of such poor standing that most of the teachers were servants or convicts. In the year 1774 there was offered at public sale a school master, and indented servant, who "is sold for no fault, any more than we have done with him," and in the year 1777 a reward was offered for two runaways, one of whom was "a school master, of pale complexion, with short hair, suffering from an undesirable disease." Sometimes others have perhaps thought that some school masters might be disposed with on the ground that the public had "done with them," but the frankness of the old days is now gone and a man teacher can nearly always find some position because of the relatively few who follow that profession in this country, chiefly of course because of the greater material rewards offered for nearly all other occupations.

The University of Alabama was founded in 1831, and continued as a typical smaller Southern University up to the Civil War, when like most, it became inactive and for some time after found it difficult to recover its former position. However, like all interests in the South in recent years, this University has made rapid progress and the state is now more liberal than before in support. In the early days there is one name especially connected with both Alabama and Mississippi worthy of special note. One of the Barnard family of New York, an Alumnus of Columbia,

devoted a great part of his life to building up these two Universities and his name and work had a lasting effect in that section of the South for many years. Other men of learning were connected with both these institutions in their early days, but all the books and stories refer to the rather turbulent and independent character of the student body, a condition naturally resulting from classes of the sons of the rich planters of the Old South. Today Alabama has a progressive President, the student body is growing rapidly, new buildings are being erected, and especially Fraternity Row is notable as the most striking in the entire South. Alabama Polytechnic Institution is another strong college, and combined, they now offer this state good standards of higher education suitable for that section.

The State of Tennessee early established a University, and later Vanderbilt was endowed by a donor of that wealthy family. This latter institution has of late broken away from its former Methodist Church control and is rapidly becoming a great institution, especially noted as one of the chief medical centers of the South. The University of Florida is new and only just coming of age, although an older college was founded by the Congregational Church at Winter Park, Rollins College, of which Hamilton Holt is President and of which great things are expected along original lines of organization and scholastic training. The wealthy State of Louisiana was satisfied for a long time with denominational schools, but of late has resurrected the State University and inserted in the Constitution provisions whereby a large fixed income is assured, sufficient to make this in the future a large and stable institution. In the city of New Orleans we find the wealthy Tulane University, largely for students from the city in its College branch, and perhaps better known for its fine Medical School. Kentucky has always been backward in educational respects, but its State University at Lexington is now going ahead; little Center College at Danville is a Presbyterian school with a fine history and a long list of distinguished alumni. The State of Mississippi seems to have had more interest in higher education, and the University in the old town of Oxford is of interest because of its

romantic history and the high standard of scholarship and learning maintained in a quiet way from the first. In all these Southern Colleges and Universities the fraternities existed long before the Civil War, and the history of these old Chapters supplied much of romance and interest for the fraternities represented. However, they had rather a difficult time, because of the radical tendencies of some of the states and the constant interference by politicians,—especially in Mississippi and South Carolina, where anti-fraternity legislation has been several times adopted and the efforts of the lower classes of white people to restrict the social life of the minority of old families have always been noticeable, although losing out in the end. Today all restrictions on fraternities or other social activities of the students have been done away with.

VIRGINIA

At the close of the Revolutionary War French influence was strong in Virginia, largely because of the authority of Thomas Jefferson and other leading Virginians who were imbued with the democracy of the French Revolution and admiration for the social life and brilliant qualities of the French people. Among the scholarly Frenchmen who came to America in the year 1778 was one Chevalier Quesney, the grandson of the French philosopher who served as physician to Louis XIV. In this new country he saw an opportunity to build a great institution, and his plan was to locate this in Virginia, with branch organizations in New York and other cities, associated with groups in Paris, London and Brussels. Experts were to be brought from Europe, and its budget was chiefly made up by subscriptions from the Virginia families. The corner-stone of its building was laid in Richmond in 1786. Among the organizers were Thomas Jefferson and Thomas Randolph, co-operating with Thomas Paine and Benjamin West, who were associated with English as well as American interests. However this scheme of Quesney was not carried into effect, and later the movement to establish the University of Virginia took

a separate course, resulting in the final failure of the first plan. At that time William and Mary, the second institution of higher learning founded in this country, catered chiefly to the Tidewater section, while a Presbyterian school called Washington College, located at Lexington, in the mountains, offered facilities for those living in the western part of the State. After the Civil War General Robert E. Lee became President, and the name of this fine old institution was changed to Washington and Lee. However neither of these institutions met the wishes of all, with the result later of the founding of the University of Virginia.

On the tombstone of Thomas Jefferson at Monticello it was declared that he was the author of the Declaration of Independence, of the Statutes of Virginia for Religious Freedom, and Founder of the University of Virginia, which latter title he always stated was the one of which he was most proud. In his plan submitted to Congress for the founding of this University, he defined the purposes of higher education in a way perhaps never equalled, and for the realization of these great aims Jefferson labored for a score of years following his retirement from the Presidency. George Washington, Thomas Randolph and many other leading men were deeply interested, but especially we cannot overlook the great assistance given by President Jefferson's friend, Joseph Carrington Cabell, the descendant of the famous Lord Cabell, who when Governor of the Virginia colony closed the schools on the ground that a little education for the average person was a danger to any State.

In an age when all other colleges were usually founded and controlled by Churches, Jefferson, himself a man of free notions in religion, founded the first University absolutely free from sectarian or political control. At a time when all other colleges of the country allowed only a small choice of required subjects, he established an institution in which the free elective system ruled. Also alone of all other colleges, he adopted the classical types of architecture instead of a mixed Gothic copied from England or the plain brick buildings of the Puritan Colleges. The rotunda and all the buildings on the lawn were designed by him and built

under his personal direction, making even today the most beautiful and refined group of college buildings in this country. The members of the Faculty were brought over from France, and here the Honor System had its inception and has ruled to the present day without a peer in any other college. In striking contrast to the rules and regulations of the Puritan Colleges, followed by all others of that time and many of today, Virginia from the first has allowed the students the greatest possible freedom of life and opportunity for personal training. The chief provisions made by Thomas Jefferson were that there should be no compulsory religion imposed on any one, and that no student should be expelled or disciplined because of his personal life and acts not connected directly with his course of studies and attendance at University functions. An interesting question has lately arisen through the effort of the State and local authorities to enforce the Prohibition Law by compelling the University authorities to act in all cases where they could find this law was broken, even if the incident occurred at a time and place having nothing to do with the courses of study or obligations of the student directly to the University. The claim is made that the provision in the charter prevents interference by the authorities in the private lives of the students outside of the curriculum, regardless of subsequent laws, and that the officials refuse here to establish any system of spies or investigation of the students' outside life. Individual freedom has been the keynote of this University from its founding, and as one of the last strongholds of this former American quality, and the privilege offered for the students to express their individuality, it is hoped by many that Virginia will never lose this priceless heritage in the mad scramble for appropriations from the state Legislature, approval of uplift movement organizations or huge student bodies so eagerly sought by most of our colleges and all other State institutions.

Virginia is only in part a State university, for while it receives direct aid from the Legislature, unlike others it has always been controlled by the educated upper classes; the income received from endowments and gifts from individuals far exceeds the appro-

priations from the State by three to one. Virginia has little wealth as compared with other institutions of equal fame, and until of late the salaries paid some of the most distinguished men of the highest scholastic and literary standing have been such as to cause all to wonder how they could retain them. President Alderman has held the office as head of the institution for some years, but before his election there had never been any President, because of the fear of those in charge that some one man might force absolute control and do away with the conservative traditions and the democracy of learning always maintained at Charlottesville. Dean James M. Page of the College is one of the last of the fine old-school type of gentleman and scholar holding such a place, in contrast to the efficient business man or social reformer so often found in that office at other institutions. The Medical School and Hospital connected with the University are of the best in the South; the Law School, following the more old-fashioned methods, has produced many of the leading lawyers and statesmen of the South and East, brought up under a long line of men like the late John E. Minor. Long may we have at least a few learned men of this kindly type of scholar and teacher so respected by students and alumni of our old colleges in days past.

The social life of Virginia is peculiar to itself, for while the fraternities have existed there for now nearly a century of time and include many of the most prominent chapters, they have always been very local in interests and follow the individualism of their members. Some fine chapter houses have been built lately, but the greater number of students live either in the few old college buildings or in the boarding houses in town and in the surrounding country. The local societies have always had great social influence, especially the very secret ones not named, and the two famous clubs, Eli and Tilka. Like the life at the English and German Universities, the old drinking clubs were largely the basis on which many of the undoubtedly attractive and unusual student customs were founded. The idea that there is more drinking at Virginia than at other colleges is, to my own knowledge, absolutely unfounded. Everything done is in the open, and the students

there have never been trained along the lines of fear and hypocrisy so general elsewhere. There is therefore little of the secret drinking and acts even less commendable that we find in many places. In the absence of women students and large near-by cities, temptations other than the men getting together for social parties are not present, and I can state absolutely that there is less sex and other immorality at Virginia than at any other college of its size in the country. This however would not interest the prohibition fanatic, as in his mind nothing else counts, and the fact that the students at Virginia continue more or less openly the old social customs general among the upper classes of the older sections of the land, is sufficient to cause the unwarranted criticism we sometimes find on the student life at Virginia.

The country around is beautiful, the location of the University outside of Charlottesville and near the foot of the Blue Ridge Mountains giving opportunity for trips into fine mountain country or over the pleasant valleys dotted with the historic old homes. Monticello, the home of Jefferson, is on a high hill overlooking the valley on one side, while on the lawn is the home of former President Madison and not far away is the home of President Monroe, with the famous home of King Carter and many others whose names are associated with the best in the history of our land, especially in the days of the Revolution and of the inception of our nation.

In the ordinary meaning of the term, there is no curriculum, aided by time, to carry all alike forward to coveted degrees. There are no classes, and a man enrolls simply in one of the different schools, as for instance Modern Languages, Mathematics or the like, and remains as long as he can receive any benefit. When he completes the work of one of these schools he receives a certificate or "ticket" and on presenting a certain number of these certificates he receives the University degree. It is said to be easy to enter the University of Virginia, although not nearly so much so as in the past, but in any event it is certainly hard to graduate and a full degree from this University stands amongst the highest of the land. Since there are no classes we find a place

where there has never been any hazing, or the childish customs so general elsewhere. The name even of Freshman is not permitted, and every young gentleman is more or less on an equal standing as a student, although of course those who have been there some years are naturally looked up to by the newcomers. Co-education never existed at Virginia until only a few years ago, when it was forced by contemplated action of the Legislature and admitted only in part. Today there are a very few women, perhaps about twelve or fourteen, among the nearly two thousand students in all the schools. The requirements for women's admission made by the Board of Visitors under this political pressure, include as the requirement that all the women must be graduates of a woman's college and "of mature age and earnest disposition." It is needless to say there is no rush from the typical co-ed we find in other colleges to place themselves in this category. We therefore find an absence of college "fussing," and devotion of much of the time of the men students to the affairs and members of the sororities.

When Mr. Jefferson opened the University with a statement that he "had sworn upon the altar of God, eternal hostility to every form of tyranny over the mind of man," he established the cornerstone on which has been built to date the history and culture of this unique institution, one of the oldest, most famous and, I believe, most useful universities of our country. How long such a tradition can last on this basis, however, cannot be foretold.

CHAPTER XIX

OUR NORTHERN NEIGHBORS THE TECHNICAL SCHOOLS

McGill, Toronto, Queens; and the Other Provincial Universities; Rensselaer, M. I. T. and Others

The educational system in Canada is in general about the same as that in the United States, with the public school system as known here for all classes, grading up to the High Schools which graduate to the University. However in Canada there are several Secondary Schools closely resembling the Public Schools of England, especially Lower Canada College of Montreal and Upper Canada College at Toronto, with several other fine boarding schools for boys and some for girls located in one or two other cities. Each of the Provinces maintains a University, similar in general, to the State institutions of this country, meaning a college called the Department of Arts and Sciences or some similar name, an Engineering School and perhaps Graduate, Medical and Law Schools imposed on the other departments in whole or in part. There are two small but good private colleges in Nova Scotia, and Queens at Hamilton in the Province of Toronto is one of the leading institutions of the Dominion.

It may be said, however, that McGill and Toronto are not only the two largest but the two most prominent and best known in Canada. McGill is situated in Montreal and is individual in its organization, since it is perhaps the only purely Scotch university we have on the Continent. Founded largely under Scotch in-

Costumed Alumni at Yale Commencement

fluence, using the title of Principal for the head and other machinery largely that of Edinburgh, we find the same traits in some respects here as abroad. The rather reserved attitude toward all new things and other aspects of the Scotch character is passing at McGill, and under the administration of their distinguished present Principal, the organization and scope is being broadened and brought into line with the best proved theories of this side of the Atlantic. The Medical School of McGill is especially noteworthy, although its Engineering School is almost equally so. Several denominational colleges are affiliated as parts of the University, and, as at Toronto, they bring in an element which is rather confusing to the minds of visitors from the States. This University is quite large in the number of students, and it has recently received considerable new endowment. Its scholastic stand is high and indeed rates amongst the strictest on the Continent. General fraternities founded in the States, are well represented by many of the best, although Zeta Psi was the only Canadian fraternity for many years, having been founded at McGill in 1883, and no other entering for nearly fifteen years. Formerly the fraternities were rather fearful that the system would not succeed in an English or Scotch university, but all those there today are finding that their Canadian chapters are among the most loyal, efficient and, in many ways, strongest on their rolls. Indeed these young men of English and Scotch descent and breeding seem to have taken to the idea of Greek letter fraternities to a remarkable degree; the hostility first evidenced by the officials who could not understand what they were, has now largely disappeared, and the Principal of McGill and President of Toronto have both assured me of their deep interest in this development of student organized home life and have extended their best wishes for the success of all the Canadian chapters. A fine type of boy from the best families of Canada attends McGill and also quite a few come over from the Old Country, for the Engineering and other Schools offer practical research work in a new country during the long vacations.

The University of Toronto is quite a different institution from McGill. While the Scotch element is evident here as in all affairs of education in Canada, or the world round where Scotchmen foregather, the plan of organization and general attitude at Toronto resembles much more that of the great State universities of this country. It is a much larger institution than McGill, and again it includes a number of denominational colleges, formerly independent, but now brought together as parts of the University. There are good Medical, Law and other Graduate Schools, but unlike McGill, the academic department and interests seem to be stronger than the special schools. Co-education exists at Toronto and the student body is more diversified in appearance and type than at the other institution. Of course athletic rivalry is strong between these two and if we add Queens, a Presbyterian college located between these two cities, we include most of the athletic interest, in a large sense, found in Canada. There are more General fraternities here than at McGill, they are now building fine houses and today play a large part in the life of the University and to quite an extent in the city. As stated, there are several elements of differences in the institutions themselves and the life of the students at these two leading Universities of Canada, but they are each doing a great work and this new, strong country can be proud of them.

Of the other institutions, the University of Manitoba at Winnipeg is the largest and best known. It has a large enrollment and its President and Faculty are active in educational matters. They are also trying to work out plans for a much greater institution to be located outside the city, since the present buildings are insufficient in every way, and only politics has prevented the development this University can expect. Three or four fraternities are represented here, and we find the boys are just about the same in all respects as they would be at a typical State university in the States, except that perhaps they have something of English reserve and make a little less conscious effort for democracy, so-called or real. They are a fine lot of young men. Located in this active and growing city which controls the central portion of

Canada, there is no reason why this institution should not make rapid progress. There is a new and small university at Vancouver in British Columbia, which should show rapid advances, as the city of its location is doing. The other provinces each have a small State institution, doing useful work, especially in agriculture and other interests of the country.

THE ENGINEERING SCHOOLS

These typical American schools are not referred to at length here, since they are all more or less alike, in having been recently founded, in having relatively small endowment, and in number of students and in offering chiefly hard work and little social life. The oldest purely engineering and technical institution of the world is Rensselaer Polytechnic Institute, located at Troy, New York. It was founded in 1826, did a fine work for years but ran into very hard conditions and for a time it looked as if it might be almost given up. However, friends came to the rescue and in recent years the endowment, buildings and courses have been increased so that today this oldest school of its kind is on a permanent basis of assured, continued success. Even when Rensselaer had few students and little income, it must be said to its credit that never were the bars let down nor the very high scholastic standards lowered. A young man with a degree in his pocket from Rensselaer secures many offers, and the fame of the graduates of this small school of engineering is wide-spread in all parts of the world. Stevens Institute at Hoboken is another small but very high stand technical school of about the same history and kind as Rensselaer. Rose Polytechnic and one or two others have similar standing.

The largest, richest and today most important school of this special technical sort is that of Massachusetts Institute of Technology, located now in Cambridge, Mass. Founded by people interested in engineering, it was fortunate in having as one of its first Presidents, the distinguished President Walker, who did much to secure public attention and support. Of late the Du Pont

family and other wealthy men, both alumni and those who never attended there, but interested in engineering, have given largely, and the present endowment of Tech compares with that of most of the general colleges and universities. Some years ago the Institution was moved across the river from Boston and the vast buildings erected on the Charles River, on the Cambridge side, constitute the greatest engineering and research plant in the world. The United States Government sends many of its graduates from Annapolis and West Point to take special courses, and aside from the regular engineering courses offered also at institutions like Cornell, they have at Tech many special branches which have received attention in all parts of the world. The student body is large and is kept from swamping the place by the strict requirements of hard work and high scholastic stand.

In all these Engineering and Technical Schools, there is relatively little social life, and almost no athletics of the larger and most spectacular sort. Fraternities are largely represented in all of these schools and especially at Tech some have large and very fine houses. All the organized social life possible at such an institution is connected with these chapter houses, the students who do not belong to fraternities living in the city in any sort of way they wish. Therefore there is no supervision or training of the individual student and he lives his own life in his own way without interference outside of the class-room. America has made greater progress and stands higher today in its education and training on engineering and other technical lines than any country in the world, the only branch of human knowledge taught in American Universities of which this can be generally said, except in mining and agriculture.

CHAPTER XX

FOR THE LADIES—GOD BLESS 'EM

THE PRIVATE COLLEGES,—
VASSAR, BRYN MAWR, SMITH,
WELLESLEY,—THE CHURCH
SCHOOLS.—CO-EDUCATIONAL
COLLEGES AND UNIVERSITIES

In the early days there was little or no higher education offered to women, for as President Dwight said, "The employments of the women of New England are wholly domestic." In Boston, girls were not even allowed to attend Public Schools until the year 1790, and then were limited to the summer months. It was not until 1802 that restrictions on women's receiving even a secondary education were withdrawn. Soon a demand was created for women as teachers, because of the new opportunities offered to the men who formerly constituted all the teaching class. Impelled by this motive at first, women were gradually admitted, at first, to the secondary lower schools, but as the old family circle gradually dissolved and the authority of the parents over the children diminished with the advance of wealth and interests beyond the home circle, they entered the higher school in ever increasing numbers. The first colleges for women were Mount Holyoke Seminary, chartered in 1836 and the Troy Female Seminary in 1837. Co-education in the universities came first in Oberlin, founded in 1833 in an isolated district in Ohio. The founding and early history of the first two women's colleges are connected with the life work of Emma Willard and Mary Lyon, also with Catherine Beecher and James Emerson, the four perhaps chiefly

responsible for this great change. The experiment tried in Ohio of admitting women to a man's college, worked well and the far western states immediately saw the financial advantage of supporting only one institution for both sexes, rather than a University for the men and one or more women's colleges like those beginning to spring up in the East. Therefore in 1856 Iowa and some years later Kansas, Minnesota and Nebraska established their State universities for both men and women, also the University of Indiana was opened to them in 1820, and Michigan, Illinois, California and Missouri followed suit. Since Wisconsin adopted the same policy, co-education has become fundamental in our American educational system over the greater part of the Continent.

Today women practically rule this land in all matters except business, especially in outside social affairs as well as those distinctly of the home. Giving the vote to women really made less change than has Prohibition, or our social life, being controlled by the women. One has only to note the men's clubs which have the past few years admitted women, or have been forced to dissolve or consolidate with other men's clubs to save themselves. The decline of the men's social city clubs, through prohibition and the rise of the country club, ruled largely on its social side by the women, is evident. The same is true in our colleges, where at universities like Wisconsin and California the women rule through social leadership and, in all, occupy an increasing place in the life of the college.

This control by women is especially noticeable in the profession of teaching, as today they have a large part in the private schools, while in the lower public schools and even high schools there are very few men teachers. Therefore it results that the young men of our land are being educated right up to the time they enter the University by women, receiving from them unconsciously the woman's attitude on all questions. Whether this is a healthy and natural outlook or not is a great question, and as at the present rate our future American generations will be entirely trained by women, we may perhaps expect at least great

further changes in the viewpoint of our citizens, for better or worse as the case may prove.

The women's colleges of today include especially Bryn Mawr, in Pennsylvania, Vassar, in New York, Smith, Wellesley and Mount Holyoke in Massachusetts, and many other private Colleges similar to the men's institutions in the same section. The private women's colleges always maintain a high rank in scholarship, and even at the State universities the women stand usually higher on the average than do the men, for self-evident reasons not always connected with the amount of brains or training. I referred to the humorous situation at the University of Virginia showing the efforts to maintain the old system of separate women's colleges, but as they have set their hearts on entering the men's colleges the result in their favor is certain. All the old colleges of the East now admit women as graduate students.

In most of the private women's colleges there are no national sororities, although they have local clubs; but in the great majority of our institutions, especially the State universities, the sororities and women's clubs correspond very closely to those of the men and exert a great influence. The same movement is under way in England and on the Continent, but in those cases it is nearly always through the older form of having separate women's colleges connected with the general University, as is the case of Girton and Newnham at Cambridge and Summerville, Lady Margaret and St. Hugh at Oxford. However, the rest of the world will probably never accept the American system of not only equality but absolute unity of the training and entire life from youth, both of the boys and girls and the men and women. After all it is an experiment with us and the system has only lasted a few years, with many defects apparent to all and the issue is not determined as to which is the better plan for either, or both, the men and the women.

The system is often idealized, and many, especially in the West, refer to the unrestrained social intercourse natural to that section as if they had reached a state of innocence and self-control long hoped for by the philosophers. Only a short visit to most of

the State universities will probably dispel this viewpoint, and the story of the nice little boy and girl walking through life hand in hand from the tender age of ten until middle life, is rather a joke. Still, any change in this system at the present time is impossible, and if it could be imagined would at once cause a loss of a great part of the social life at the State universities and Church schools, at both of which classes of institution the sororities and the women students generally constitute the basis of the greater part of the life. In a general way the references to the fraternities and social life of the colleges made in the chapters here, on such matters as morals, drinking, and the like apply equally to the co-eds as to the men in all our State universities, and probably a majority of our smaller colleges in the South and West, and this social condition seems likely to become stronger right along because of the absolute freedom of women and their privileged position in this country.

CHAPTER XXI

WHERE THEY CAME FROM, OR THE TRAINING BEFORE COLLEGE

The Academy, Preparatory Schools, Military and Special Schools and the High School

From my experience, with college students in all parts of the land for over twenty years. I can state that most of the talk about college influencing its students for good or bad in their personal habits and character is largely futile. It may have been so in the early days when our colleges were boarding schools for boys of fourteen or fifteen years of age. To expect that young men of the age that most are now when they enter,—from eighteen to twenty to a large extent of a class trained in the great Preparatory Schools or in the advanced High Schools of the cities and large towns, sons of people of means as the majority of them are today, young men often who have traveled and lived abroad, should be looked after like children, have not already formed their character largely when they enter college, is absurd. I repeat that the lower school is the place where young men today are, more or less, fixed in their character, characteristics, habits and viewpoint. I have seldom known a fast boy and hard drinker in college who had not started in school or at least whose tendencies were not pretty well fixed by the end of Freshman year. The reverse is true and the boys of conservative tendencies through college, are usually found to have been such at school, or in their home life if they attended High School. Therefore those chiefly interested in the morals of the college students,

should devote their efforts primarily to the schools and to the boys before they come to college.

The history of the Private School is of interest, for while the public school system provides education for the great mass of the students today outside of New England and the central Atlantic States, yet these present High Schools were merely founded on the old secondary school system of New England, just as the University of today was founded entirely upon the early colleges of Colonial days. The first Collegiate School was founded by the Dutch Church in 1638, followed by Trinity School also in New York and both have remained on the same basis, although not primarily preparatory to college. The Boston Latin School was founded in 1635, and is thus said to be the oldest surviving educational institution of any kind in America. However, this school is purely a preparatory school for college and had great influence in the early days, because of its age and those in charge of its destines, like the Rev. John Cotton and the famous old Head-master, Ezekiel Cheever. The first Public School for all classes was established at Dorchester, Mass. in 1639 and was maintained in part by the town and by the parents of each pupil attending. In 1640 Rhode Island, by a vote of the Colony, set apart one hundred acres "for a school for encouragement of the poorer sort," to train up their youth in learning; it was located at Newport, being probably the first free school opened to all in America.

The first private foundation for secondary education in America was made in 1657 by the bequest of Edward Hopkins, the uncle of Elihu Yale, and out of this bequest grew Hopkins Grammar School at New Haven. William Penn was interested in the early education in the city, and also established a public Grammar School—Penn Charter—an old school of high standing and great local influence. All these Latin Schools were essentially fitting schools for the colleges, and their attendance was limited to those of the upper class and only boys who intended entering college, probably to engage later in the professions. These early Latin schools were followed by a broader and more demo-

cratic type of school, known as Academies which combined not only the training of a few for college, but also a general education for the average boy who might leave to engage in business or work at home, thus standing partway between the original Latin Schools and the present system of High Schools.

Phillips Andover and Phillips Exeter were great schools founded by two brothers and through all the long years they have stood as perhaps the two leading preparatory and general schools of the country. On a recent visit, I was struck by the mingling of all types, classes and groups in this great school at Andover, proving plainly its history and purposes. These Academies were founded during the Revolution, and were influenced not only by the old English schools, but by the efforts of the Quakers and the Moravians in Pennsylvania and other near-by states. The Academies were private institutions under the control of the Boards of Trustees, although conducted with no idea of profit. They were a product of our country to a much greater extent than were the early Latin Schools or our first colleges, and were not bound up with the college system simply as fitting schools. Academies were at once organized everywhere, and reached the high-water mark in 1850 when there were said to be some six thousand in different parts of the country. Since that time there has been a decline and at present there are probably not more than fifteen hundred of all sizes and sorts. Some of the other well-known Academies still doing good service, are those at Deerfield and Groton in Massachusetts, with several in Pennsylvania and a few scattered through the South.

The Military School or Academy also developed along early in the 1800's. Norwich, now a University, was established in 1819, and West Point some years earlier through the efforts of George Washington, was taken over later by the Government and made the great school we find today. Virginia Military Institute was founded in 1835 and although threatened today by withdrawal of state support, has played a great part in the history of the South and indeed of the whole nation. In every war, the Alumni from this famous school have played a leading part.

There are also many Military Schools of entirely private sort, the leading ones being Culver in Indiana, St. John's Manlius, New York Military Academy, Peekskill Military Academy in New York, Staunton, Shenandoah, Augusta and Fishburne Academies in Virginia, Shattuck in Minnesota, Pennsylvania Military College at Chester, the Citadel, of Charleston, South Carolina, one of the most historic schools of the country, and the Bingham School at Asheville, North Carolina founded in 1793. Georgia Military College and Kentucky Military Institute, St. John's Military Academy in Wisconsin, New Mexico Military Institute, which received from Congress fifty thousand acres of public land, the Military Schools at San Rafael, California, known as Hitchcock and Mt. Tamalpais, the Harvard School at Los Angeles, and the San Diego Army and Navy Academy, are perhaps the best known. It is often said that to the Military schools are sent boys whose families find them hard to handle, and the discipline is severe. Many Deans' offices do not take strongly to boys from these schools, on the grounds that the military work took too much from the scholastic preparation and that the hard discipline and repression while in school results in their generally being a pretty gay lot and difficult to handle. However these schools have done great service to the country and have turned out many fine men for the colleges or business, and will always attract a certain type of active boy.

There are a great number of special schools of all sorts, including dude ranches and out-door schools or those for mechanical training, and those based on every possible theory of education for boys and girls, but too varied for any general statement.

We now come to the two most important classes of schools, which prepare four-fifths of all our college and university students.

Our Preparatory Schools are based on the great Public Schools of England, like Eton, Harrow, Winchester, and Rugby. The English Public Schools offer the greatest system of education for boys and young men which has ever existed in any land, but they are certainly not democratic from our viewpoint and are

frankly maintained for certain ones who are to be trained for leadership at home and abroad. In our land, many of these Preparatory Schools of New England, and elsewhere, in reality have about the same relative requirements as do the Public Schools of England. So great is the effort to enter a boy in some of these schools, that his name is telegraphed as an applicant the day he is born, and the school which I attended I know has a list of boys ready to enter at any moment sufficient to keep the school filled to the limit for over twenty years without adding another name. To enter a boy in some of these schools is difficult unless the name of his family appears in the *Social Register* of the great cities. In all cases, these exclusive Preparatory Schools limit their numbers to a relatively few, and try to have the boys enter when they are very young, to remain right through the six years. The schools are very expensive, but they do offer a fine scholastic and social training, and are becoming stronger and more popular every year. There is a distinct place and purpose for this class of school, in nearly all cases founded or maintained by the Episcopal Church, and chiefly located in New England. However taking the boys so young, they mould them into a type nearly alike in viewpoint and even appearance. I recently visited one of these schools and the similarity of appearance, as well as manner and thought, was striking. The next day I visited one of the old Academies where about half the school were older boys and a fine, strong and manly crowd of typical American boys of about college age. The chief so-called Church Schools of the English type are those of St. Paul's at Concord, New Hampshire, the largest and first founded; St. Mark's at Southborough, Mass., much smaller than St. Paul's and founded about the same time, just before the outbreak of the Civil War; Groton at the town of that name in Mass., founded I believe from the overflow list of St. Mark's some years ago and today perhaps the best known in some ways amongst the exclusive schools; Middlesex School in Massachusetts and St. George's at Newport, R. I. There are also Kent School in Connecticut and several others of the Episcopal Church in Pennsylvania and other states which are well known.

On a rather broader foundation are other schools maintained or largely influenced by other churches, especially the Congregational and Presbyterian bodies, namely the largest and best endowed of all Preparatory Schools of the country at Lawrenceville, N. J., Hotchkiss, Choate, and Taft, in Connecticut, Blair, Peddie, Hill, and Tome Schools in the Central States are perhaps among the largest and best known. The influence of these Preparatory Schools in college life is great, especially in the East, and the compact groups coming to colleges like Yale, Harvard or Princeton from any one of these schools, offer a great advantage to the boys who are fortunate enough to attend one of them. They enter college slightly older than the boys from the High Schools, and have had more opportunity for social training in a broad sense than the other class, who can only have just such training as his particular family may or may not give him, the actual social school life at the High Schools being very small in scope for the great majority.

These Preparatory Schools in the East are therefore similar to the Public Schools in England; they do not however figure to a great extent in the Central West or the Plain States.

We now come to the High Schools, the typical American system of free, public education, supplied by the tax-payer as in the case of the State universities. This is a newer theory than many realize, since it was not long before the Civil War when this free education above one lower grade began to be generally offered in all cities. Today our High Schools, as buildings, in every part of the continent rank amongst the largest and finest in our cities and towns. The numbers attending are appallingly larger and whether the school concerned is good or bad, offers a good education or not, depends entirely upon the city and town concerned. A vivid and striking description of these schools and stories of the jazz-mad and immoral boys and girls attending a school of this sort in one of the central west towns, has recently appeared, known as "The Rampant Age" by Robert S. Carr, a high school boy of seventeen. It is certainly a well written, but probably very exaggerated, description of average High School life.

All State universities and many other colleges accept students merely on a certificate from the High Schools, the value of which must of course depend upon the standing of each school. However, it is difficult for a state institution not to accept the students coming from the schools constituting part of its own system, and they seem generally to let them all in and start at once to drop all the boys and girls they can in order to keep down attendance to a reasonable degree. This seems hardly fair, and I should think some other system could be found, since it injures students perhaps for life to have always to explain why they left college, and it also induces many to enter college who have no interest or purpose in being there. The High School life of the West is growing to be very similar to that of a State University, and the High School athlete is a boy of almost equal importance in his town with a famous football man from the university.

The whole public school system in America is so large as to render any description futile. In the main it has done a wonderful work for our people and is looked on as the corner stone of our country, and our only hope for the future. Many think that this is exaggerated, but time alone can tell. In any event I repeat what I said at the beginning of this chapter, that the story of the boy or girl in college is largely made in the place he comes from and before he or she enters.

CHAPTER XXII

FOR THE CONCLUSION OF THE WHOLE MATTER IS?

"We don't know where we're going,
But still we're on the way."
Tammany Hall Marching Song.

Thus we have followed the story of our American universities, colleges and schools, from the time that the early settlers started small schools copied after the Public Schools of England solely to train a selected class as leaders in church and state, until today, when our institutions of higher learning enroll nearly one million students and represent wealth undreamt of in all the other countries of the world combined, in the cause of education. We have also seen how the pious and scholarly presidents of our early colleges acted in nearly every capacity, until the Alumni became a power in the affairs of the institution and have now jointly developed a machinery equal to that of the great nations in the World War. We also realize that the day has long since gone when it can fairly be expected that the average student goes to college filled with the desire for an education and culture, because of the great influx of people of all sorts and kinds representing every race, creed and color of this nation of one hundred and twenty millions.

Democracy has certainly triumphed in the educational world of America today, for which we have paid the required price of doing away with the aristocracy of brains and culture among both the faculty and students. Under present conditions we must realize that this means forcing nearly all into the same moulds and turning them out in droves of thousands, inhibiting individ-

uality and to a great extent, freedom of thought. The very machinery created with best intention to help the average student, means an organization consisting of deans without number, and committees without end, constant state, church and alumni investigations, questionnaires without number, and all this vast system made possible by grants and gifts totaling hundreds of millions. Whether this has brought about the desired result is a question for each to decide. Still Americans fondly cling to the idea that education of some sort is the answer to all problems and that it is heresy for anyone even to question this theory. Education is gradually coming under the control of the state more and more, even in the case of private institutions. The movement is strongly supported for a Department of Education at Washington, with a Cabinet member, which will inevitably complete the centralization of education and secure to a few the control of the affairs of the rising generation as in the case of Germany before the war.

However, the universities and colleges are each doing what they can to meet the demands made upon them by the rush of students and the vast wealth now under their control. The elective system created a revolution some years ago, but is now generally found wanting and the new theory, adopted from England, of selecting men instead of courses under the Honors Courses, seems to indicate a reaction from the theory of democracy in education and learning, and a return to the theory of devoting more time and attention to those selected for future leaders as in the early days. It is said that there is too much teaching and too little studying among the students, but so long as the colleges require certain letters after a man's name, and demand that he be also a research scholar and creator of often second rate original work, the old-fashioned effective teacher is at a discount. Extra-curriculum activities not only occupy the chief center of interest among our students, but are often created and nearly always connived at by college officers and the faculty, in order to increase the popularity of the college and work on the psychology of the students to a degree unknown elsewhere, but productive of much

material future advantage to Alma Mater. As stated several times in this book, the students are not always to blame for this too intense interest in athletics and other extra-curriculum activities, since the constant scolding of faculty members on this subject hardly compares in effectiveness with the contrary impression created by their intense propaganda for the college and willingness to receive all the benefits this publicity brings. "Don't let your studies interfere with your education," is not only a popular motto with the boys and girls of today, but is given support by the generally held theory that our colleges are places simply to give the experience for future business life, while the tremendous business machinery of the universities headed today only by typical successful business men and "go-getters" emphasizes the meaning of the motto.

All realize that the Church itself does not retain its former influence over the students as far as religious belief is concerned, and this perhaps cannot be wondered at since so many of the churches have given up much attention to the intellectual and mysterious side of religion, to devote all its time and energy to so-called social problems, chiefly in relation to prohibition and through this working into business and political power. Morals have certainly changed in the last twenty years to an astounding degree, not only among the students of our colleges but all our people, caused, I personally believe by these four basic reasons: (1) the new freedom of women, (2) changed social conditions arising from prohibition, (3) the general use of automobiles and other rapid means of travel and (4) the results of the World War and foreign travel in disseminating generally among our people foreign views of morals and social customs. It is needless to say that the question of drinking and especially of prohibition cannot be discussed or even reasonably considered at this time, when it has become so strangely confused with political, business, social and religious conditions, the result of which none can foresee and the remedy for which present sad state of affairs is not known.

We have seen how the social condition of our student life has

likewise developed rapidly in very recent years, from the small social life of the individual boy in contact with his teachers and classmates, until today it is so organized as to justify the statement of the late President Wilson that "The Side Shows have swallowed the Main Circus." The little social clubs of early days have developed into the great system of our National Fraternities, which in turn are now becoming international with the addition of many chapters in Canada and the consideration of invading the Old World. The influence, amount of property, organization and opportunities for usefulness in after life, justified the report of the French Commission that these great National Fraternities were the most remarkable element in all the educational system of America. They have their faults and many of them, but more members now live in their own chapter houses than are cared for by all the dormitories and other college buildings in the entire country, thus saving our institutions the many millions required to build dormitories instead of lecture halls and for needed salaries. The light talk of doing away with these fraternities shows an absolute want of thought. If it could be imagined that fraternities and all house clubs would suddenly disappear, it is certain that the next day all students of any social inclination would immediately join new secret societies for all sorts of purposes, and we would simply have a great confusion where at least today responsibility is known and the present National Fraternities can be used for the best interests of the institutions, if wisely led by men of ability in charge. The social system in our colleges is certainly not ideal, but the tremendous investment by the Alumni in these fraternity buildings and their loyalty to these organizations, so often utilized equally for the advantage of the college, render any change impossible to consider for the indefinite future. Also the advantages of relating the social life of students of different colleges, as the only means of counteracting the tremendous tendency to mould the boys of each college into an exact type and "pep them up" to an almost fanatical and narrow loyalty to their one college, is almost self-evident to those hoping for a more broad-minded and liberal education for our students,

as is given by the universities of England and the Continent. President Thwing in his "Higher Education in America," states as a conclusion, that any attempt to generally suppress the fraternities would prove unavailing and would rend the college alumni body into bitter factions to the great injury of all concerned. He states that it would not be difficult for Boards of Trustees and faculties to suppress them at least until the time when new and other secret clubs took their place, if only the student body were to be dealt with, but that the great body of alumni, far outnumbering the undergraduate membership and constituting intellectually and financially the entire support of all but state institutions, would prevent any such abolition, even if realizing the need of changes. It is said that the life of the American college of today is a compromise between a sort of advanced preparatory school, a country club, and an institution of learning, but if so any change must come from a gradual evolution based on a quieting down of spirit among alumni, officers and faculty, as well as the student body, certainly not evident in this day of tremendous organization under "efficiency," the rapid advance of America in wealth, and devotion to business or pleasure for the whole people in this day of democracy.

Finally, the future of our great American institutions of learning certainly cannot be foretold. Junior colleges to take the place of the present first two years and to leave the last two years to develop more like the foreign universities for students really interested in an education, is a plan which has not yet been tried to any sufficient extent to warrant any conclusion. Also whether Columbia University starting an empire by annexing St. Stephen's College, nearly one hundred miles away as a sort of outpost, has more than a local meaning, is uncertain. Equally uncertain is the new theory of "Honors Courses" and dividing our vast institutions into groups more like those of the English colleges.

The only thing we seem to be certain of is that all ills can be cured by legislation, organization and efficiency, resulting in the present great outpouring of vast wealth and the constant efforts in Congress, the State legislatures, the churches and all our col-

leges, with the object of everyone reforming everyone else, or at least making an effort to do so. Repression, discipline seems to be the whole idea of certain gentlemen who make the most noise in educational circles, or at least the bulk of the noise which reaches the outside world. They forget, or have not the capacity to realize, that involuntary discipline, regulation, arbitrary outside control and fanatical prohibition and destruction of this and that, are not worth a nickel for educational purposes or for training our future citizens.

"If youth but knew,
And age but could."

Meantime the great majority of our boys and girls growing into manhood and womanhood, nearly one million attending our institutions of learning, calmly go their way amid the thunders of presidents' and deans' reports, edicts of state legislatures and church commissions, hundreds of questionnaires, efforts of National Fraternity officers and uplifters generally, and believe that "The world is so full of a number of things, I'm sure we should all be as happy as kings." "Cakes and Ale" there will always be, and while boys are boys only a few of them will be men. The time is still with us, and we can hope to God that it will always remain for the sake of the land, that unselfish friendships still exist among our youths, and that the best boys can still retain some romance and a glimmer of the spirit when the world was young, with a kindly thought for each other to give a helping hand as they go down the way.

"And talk of many a nigh and far land,
O'er many a famous tap of ale;
There still they sing their 'Gaudeamus'
And see the road to glory clear."

THE END

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